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POETRY.

For the Churchman.

"LAZARUS, COME FORTH."

Mysterious words, as erst in Bethany,
From lips that never spake, like man, in vain,
They broke in power upon the slumberer's ear!
Four days within his narrow house—"a cave"—
In death's embrace, had he been sepulchred.
There was the solemn stillness of the tomb,
The perfect rest of air; no breath disturbed
The awful blank, the fearful void within.
Silence and solitude and darkness there,
The train that wait on dissolution, all
Haunted; there was the napkin and the shroud,
The sad, pale, white habiliments of death.
The silver cord was loosed; the body down
Had gone to dust, to ashes as it was,
The spirit upward to the God who gave it.
But O, the great abolisher of death—
The mighty Lord of life—he at whose voice,
Forth from primeval night sprang worlds to being,
Who spake and it was done, whose word is law,
Called on the slumbering, mouldering dust to rise;
Called with loud summons, "Lazarus, come forth."
The dead came forth; that moment, in his shroud,
He felt divinity astir within him—
He answered to the summons; up he rose,
Strong in the strength of second life, and stood
Before the Maker of all worlds—a proof
That Christ is God—that God will raise the dead.

Learn here, O man, thy destiny. Thyself
Shalt sleep in dissolution. Thou shalt go
The way whence all return. Thyself shalt hear,
Low in the grave, a summons calling thee,
And quickly from the charnel thou shalt rise.
The human race—the sons of men below—
Born from the days of Adam, to this hour,
Are destined to a mighty waking up,
After the rest of ages. All that breathe
Shall know the mystery. As the first fruits
Foretell the plenteous harvest, when the earth
Doth teem with life, and pour its treasures forth,
So this doth tell a resurrection day,
When in the strength of being all shall rise,
When the whole air and sky shall be dissolved,
And earth and ocean heave at every pore;
When earth shall travail—when the trumpet-sound
Gathered and echoing, as clarion clear,
Of the archangel flying in mid heaven,
Shall rend the farthest cavern,—pierce to depths
Unfathomed by the searching reach of thought,
In unknown cells of ocean stir up life;
And the dead sons of Adam, from the fall,
Shall from the sea, where ages they have lain,
And from the dust of their clay sepulchres,
Come crowding out to judgment, to receive
Reward for all the deeds which they have done,
And small and great shall stand before the Lord,
Too late to doubt,—too late to disbelieve
The truth that man shall from his ashes rise.
It hath been done. Go search the record given,
And sure as Gospel is the word of God,
So sure hath man stood upright from the grave,
So sure from death become a breathing soul!
The Lord of life himself, the Holy One,
Mighty and strong, hath burst the prison bars,
And in the triumph of the Godhead, gone
Careering up to glory, there to wait
At the right hand of God, till he shall come
In glorious majesty to judge the world.
Or, doubt thine own existence; thou dost walk
In living resurrection! from the clay
Were all thy parts compounded; spake the word,
God, and thy dust became a living soul!
Thou knowest this; thou bear'st it on thy front.
Stupendous truth; the secret of it, God.
But he is, yesterday, to-day, the same;
And shall the second kindling of thy fire
Be any wise more wondrous than the first?
Oh, the seed sown must spring to life again;
It must be changed; "for this corruptible
Must put on incorruption;" this frail coil,
Be clothed afresh in immortality.
The fiat hath gone forth; it must be done;
The Lord hath spoken; he will make it good;
His word must be accomplished. Heaven and earth
Shall pass away, but this shall never fail;
All he hath promised shall be sure redeemed,
All be fulfilled.
 Behold, he comes in clouds,
And every eye shall see him in that day;
And they who pierced him shall behold their King.
Revilers and blasphemers, and the proud,
And the long line of scoffers, hurried out
From their rent graves, where gladly they'd have lain,
Shall weep, and mourn, and blench to meet their Judge.
But there are those who shall lift up their heads,
Rejoicing in that great and awful day.
So live, that when thy summons comes, to die,
When thou to dust thy body shalt resign,
In sure and perfect rest, thou mayest lie down,
In hope of blissful waking; that the morn
Eternal may break beautifully forth
Over thy spirit; that the trumpet-sound
May be but as the carolling of Spring
To wake thee from thy slumber; that thou mayest
Be joyful in the presence of thy King,
Mayest see him, and be like him, evermore.

S. H. C.

Chelsea, Sept. 24, 1841.

THE TRUE CATHOLIC CHURCHMAN, Is the title which Bishop Doane has prefixed to the volume which he has lately edited of the Sermons of the much lamented Winslow. In a note appended to a passage in which the expression occurs, the Right Rev. editor gives the following narrative of an instance in which the arts of Jesuitism were successfully met and repelled.

This expression is not used without a clear and full perception of the common perversion of it. Indeed, it is here expressly used to meet and counteract this most unwarrantable abuse. Mr. Winslow was a Catholic Churchman, in equal contradistinction to the Papist and the Puritan. He had acquainted himself with both. It was THE CATHOLIC SYSTEM, *saving him*, in Christ, *from either error*, in which he lived and in which he died; and of whose training, he approved himself, through grace, so beautiful a specimen. Few men have had experience so critical of the dangerous influence of Popery. Never has there been exhibited a clearer demonstration, than in his case, of the effectual resistance OF THE CATHOLIC SYSTEM to its most winning blandishments. A piece of private history, as interesting as it is instructive, will perfectly establish, while it well illustrates, this statement.

It was during his residence at the University, that the Romish convent at Charlestown was destroyed, by an outrageous act of lawless violence. Winslow was a young man of an enthusiastic, not only, but highly excitable, temperament. He felt most strongly the indignation which that deed enkindled in every generous breast. What he felt deeply, he was wont to express warmly. In some such way, his feelings were enlisted on the side of Rome. A young man of "mark and likelihood," his case attracted the notice of the clergy of that communion in Boston. One thing led to another, until he found himself admitted to, what seemed, their fullest confidence. Books were put into his hands. The enticing arts, which none know better how to use, were sedulously applied. His very position, as a leader among the young Churchmen of the University, when neither his years nor his acquirements had enabled him to know, much less to give, a reason of the hope that was in him, increased his exposure. With just enough acquaintance with the Church to feel a reverence for antiquity, and a disposition to be governed by authority; he had made but little progress in that search of Holy Scripture, and of ancient authors, by which alone the Christian can be guarded against the countless forms of error,—more dangerous, in proportion as they seem the more to assimilate themselves to truth. The result of such a state of things was natural and obvious. A young man of less than twenty, his spirit all alive to classical and chivalrous associations, thrown off his guard by the stirring up of all his deepest impulses, thinking himself to be somewhat, as a Churchman, in close and constant conference with a Roman Bishop and his Priests! Who could hesitate as to the issue? Of all this, I was in perfect ignorance; when I received from him the following letter:

"Harvard University, Feb. 23, 1835.

My dear Uncle,

The contents of the following letter, will undoubtedly give you both surprise and pain; but duty to myself, to you and to God, compel me to make this disclosure. The only thing for which I lament is, that I did not write you my doubts and difficulties six weeks ago; and then I might have been rescued from what you will consider a great error. To be brief, *I am all but converted to the faith of the Roman Catholic Church*; and unless I am to be reclaimed, I must in the course of a few weeks openly join her communion. My affections, my sympathies, are all with the Protestant Episcopal Church; but my judgment is *almost* convinced that she is in a state of schism. But you will naturally enough inquire, how did this come about? Ever since the destruction of the convent at Charlestown, my attention has been directed to the faith of the [Roman] Catholic Church. I have perused the works of several of her best champions; and have had long conversations with Bishop Fenwick, of Boston, and another Roman Catholic clergyman. Not that I would give you to understand that my investigations have been of an *ex parte* nature; I have also studied the ablest Protestant authors; and yet, the result is, that I am nearly if not quite convinced that the Church of Rome is the only Church of Christ.

It is not my design, in writing these lines, to enter into a full relation of the various reasons which have led me to such conclusions; suffice it to say, that my present views seem to my mind to be the *Church theory* of our own Church, carried out to its legitimate result. I have always believed that Christ *is not* divided—that there should be but *one* fold, as there is *one* Shepherd—that our Lord had promised to be with his visible Church, to the end of the world—that His Church should be guided into all truth, and be the pillar and ground of the truth, because he was to be with it *all days*. Now these are truths, as I humbly think, which are so firmly founded in Scripture, antiquity, reason and common sense, that they cannot be overthrown. But if these views be true, the Church of Rome, as it appears to me, is the only true Church. Where was our Church, before the (so called) Reformation?[*] Did she not separate from the Catholic Church at that time? If she be the true Church, then Christ deserted his Church, and was false to his promise of being with her *all days*. There certainly cannot be two true Churches so at variance as Rome and England. If Rome be right, England must be wrong. If Rome be wrong, then our views of the Church must be erroneous. Such is my dilemma. And I cannot see any better alternative than that of returning to the Mother Church.

No dissenter can possibly meet my objections. Churchmen, and *Churchmen alone* can understand my peculiar difficulties. I would therefore beg you, my dear uncle, if you should have time, to recommend any work which will meet my case; and also give me any light, by which I may conscientiously remain in the Protestant Episcopal Church—a Church which I have so much loved and honored. Excuse my troubling you with this letter. It is no less painful to me than it can prove to you. But it is my duty, and duty must be done.

Very affectionately, yours,
BENJAMIN DAVIS WINSLOW."

In a moment, I saw his position. I saw that to refer him to books, while Jesuit expositors had his confidence, was vain. I saw that he was not accessible to reason. I saw that to remain at Cambridge, was to rush, and that at once, into the gulf that yawned for him. The image that possessed my mind at once, and haunted it by day and night, for weeks and months, and has not yet lost all its vividness, was the poor bird, charmed by the rattlesnake, and shooting with a desperate impulse into his sanguinary jaws. I resolved, if there was help in God, to save him; and by the help of God, I did. I wrote to him briefly, but peremptorily, to come at once to me. That the subject was of the utmost moment. That no correspondence at a distance could meet its requirements. That it called for time and thought, and careful study of authorities, without the bias of an overruling influence on either side. That Burlington was a calm, sequestered place. That my books were at his service. That he should investigate the subject thoroughly. That he should follow implicitly, wherever that investigation, guided by the promised Holy One, should lead. If it led to Rome, he should go. If, convinced himself, he could convince me, I would go with him. If conviction failed, his place was where the providence of God had set him. I used no word of argument, and I referred to no authority against the Romish claim; for I felt sure, that they who had so far secured him, would have access to my letters. I told him to go at once to the President. To say that I had need for him; and that he must rely on my character that the occasion was sufficient, without a statement of the reasons. He went to the President. At first, he refused permission. Then he sent for him, and told him, that on further consideration, he felt assured my reasons must be good; and granted leave of absence. As I had anticipated, so it was. My letter was shown to his seducers. Every argument, that Romish craft could suggest, was used, to prevent, or to delay, his coming. One of them was going on soon, and would accompany him. If he went, he must take letters to the communion in Philadelphia. At least, he must take books. But it was all in vain. The principle of loyalty was in him more strongly than in any man I ever knew; and knowing that his allegiance was to me, to me he came.

Never shall I forget the day of his arrival, nor the peculiar expression with which he came to me. I saw that he was wrought up to the highest pitch, and that the first thing for him was to rest. Day after day he sought to engage me in the topic, and day after day I avoided it. At last, when he became solicitous to hear my views, I told him, no; he was to make out his own case. I gave him then, on a small slip of paper—I have it now—a single point[†] in the great controversy between the Truth and Rome; and told him to go into my library, and satisfy himself: when that was mastered, he should have the next. He spent five weeks with me. I never dictated to him even the shadow of an opinion. He traced the truth up to its first fountains. He looked for Popery in Holy Scripture and ancient authors; and it was not there. He perfectly satisfied himself that the claims of Rome were arrogant and unfounded. He settled perfectly in the conviction, that the Church of his choice was a true and living branch of the Catholic Church of Christ. And he went forward, from that moment, increasing in wisdom and in stature, through the grace of her communion; and growing in knowledge and in virtue, by the wholesome nutriment of her divine institutions. Never did he cease to rejoice, that He had taken him from the mire and clay, and set his feet upon a rock, and ordered his goings. Never did he speak of that eventful moment of his life, but with devout gratitude to Him, who had delivered him from the snare of the fowler.

I have put this narrative on record here, as part of the true history of the lamented subject of this memoir: on the one hand, that it may correct their error, who underrate the dangerous attraction of the Church of Rome; and on the other, that it may reprove their calumny, who connect the teachings of the Catholic Church of Christ with the corruptions of the Papal schism. Multitudes lie within reach of the danger by which Winslow was beset. The searching spirit of inquiry into old foundations, which is now abroad, if rudely checked, or wrongly guided, infinitely increases their danger. Meanwhile, Rome lies her wily wait. Is there one for whom antiquity presents its just attractions? Rome is ready, with her claim of primitive antiquity. Is Unity relied on? Rome presents her claim of perfect unity. Are the associations of taste, and the sympathies of nature, and the refinements of art, seductive? Rome is skilful to combine them all, and make them most seducing. Now, false and groundless as the pretensions are to antiquity[‡] and unity, on her part; and ineffectual as is her utmost use of all "appliances, and means, to boot," to hide the mass of error and corruption, which festers at her heart, it is not the bare denial of her claims, far less vituperation and abuse, that will restrain the tide, when once it strongly sets towards Rome. Unless there be the unquestionable argument of Holy Scripture, as interpreted by the consent of ancient authors, her pretensions will prevail; and unless there be a system, palpable, that men can grasp it; venerable, that men may reverence it; affectionate, that men will feel it, and respond to it, and sympathise with it; the well compacted, well drilled, well directed, Romish system—hollow, as it is, at heart, and hateful—will get the advantage. Man's heart is warm, and cannot live with cold abstractions. Man's heart is social, and will not dwell alone. Man's nature is dependent, and must lean on something. Man's nature is religious, and must look up to that on which it leans. The system which meets these necessities of our condition will be the prevailing system. Rome would prevail, could it be shown that Rome alone could meet them. It is incumbent on us, then, to show—which is the truth—that men may have them all, without a pilgrimage to Rome: nay, that there, they will not find them. Hence, the Catholic system: "its daily services, its frequent communions, its weekly fasts, its holy anniversaries;" "an attempt to realise heaven upon earth, to make God all in all, to bind men together by the ties of Christian brotherhood, to promote those tempers of childlike submission, and humility, and unselfishness, which no believer in divine Revelation doubts to be the distinctive feature in the Evangelical character."[§] Hence the duty, incumbent on the Church, to develop her full system; that it may meet, to the full, the natural wants of men.

"She has ample powers at her command," says one whom I have just quoted, "why does she keep them back? Why does she suffer mere human systems to usurp the empire over the heart? To take advantage of those cravings of man's religious nature which must be satisfied; and which, if we will not give them wholesome food, will seek out for themselves the unwholesome? Man's inward nature longs (for instance) for frequent opportunities for social prayer; and the Church provides them in her daily morning and evening services. We love to think that our friends are engaged in prayer at the same time, and, if possible, in the very same words, with ourselves. For this feeling, again, the Church provides a direct satisfaction. When friends are elsewhere in the world, or have been taken out of the world, we cannot bear to lose them from our thoughts; and the Church consoles us with her doctrine of the Communion of Saints. We recoil from solitude, yet must often be alone; but though alone, the Church suffers us not to be lonely; for she brings us into company with saints and angels. We are much influenced by the power of association; and the Church, accordingly, has her consecrated times and places. The Holy Communion is another provision for the wants of our spiritual nature. The occasional services (again) both elicit and sanctify the purest affections of our hearts. What, then, is this charge of apathy? Where else is there such an opportunity, as THE CHURCH CATHOLIC offers, for the development of those affections (the only affections worth developing) which we shall carry with us beyond the world?"[||]

But I must check myself; for I have entered on a theme to fill a volume. Enough, if what I have rather hinted than said, shall move Churchmen to a better estimate of the high privileges which they enjoy, as "fellow citizens with the saints, and of the household of God."

"Fortunati, si sua bona norint."

Enough, if I shall arrest but one, whose face is turned towards that "city of shadows," and whose feet now stumble "upon the dark mountains;" and lead him, by the example of the sainted Winslow, to the light, and peace, and steadfast trust, of that true city, which hath foundations—the type and pledge, on earth, of "that great city, the holy Jerusalem," into which "there shall in no wise enter" "any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

"Mother of cities! o'er thy head
Bright peace, with healing wings outspread,
 Forevermore shall dwell:
Let me, blest seat! my name behold
Among thy citizens enrolled,
 And bid the world, farewell!"

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[*] See this question ably treated in Dr. Hook's Sermon, "Hear the Church." G. W. D.

[†] It was this: THE PAPAL SUPREMACY;
i. Can the primacy of Peter in authority and power be established?
ii. If established, can it be shown that it was to be transmitted?
iii. If designed to be transmitted, can it be proved to appertain to the Bishop of Rome?
The appeal to be, 1, to Scripture; 2, to ancient authors.

[‡] See Dr. Hook's Sermon, "The Novelties of Romanism;" and Mr. Newman's "Lectures on the Prophetical Office of the Church, viewed relatively to Romanism and Popular Protestantism."

[§] Preface to Oakley's Whitehall Sermons, p. ix.

[||] Oakley's Whitehall Sermon, Preface, pp. xi, xlii.

OXFORD THEOLOGY.

The Church of England is essentially Missionary, and enjoys powers and facilities for the exercise of this attribute never possessed before by any other national establishment, and, if in this Diocese we put forth her distinctive principles in gentleness and candor but with uncompromising firmness, her rapid progress is certain, while the errors and superstitions of the Church of Rome on the one hand, and the crude and inconsistent heresies of the Dissenters on the other, will be strikingly exposed to every thinking mind.

Our Church, my Reverend Brethren, recognises in the truths of Revelation a most invaluable gift from God to man,—not the discoveries of science, but communications from heaven,—and she understands them as they were understood by the primitive disciples to whom they were at first revealed. She pronounces every novelty in their interpretation as at once condemned, because unknown to the first recipients of God's holy will—and she admits of no sure way of getting at this interpretation but by tracing it backwards to the first witnesses. Hence the writings of the Fathers, or early Christian authors, are valuable not so much for the opinions they contain, as for the facts which they attest. Matters of fact are capable of historical proof, and therefore each particular doctrine is susceptible of this test, by which we ascertain whether it was received in the Church from the beginning. If so received, it becomes our duty to submit our private judgment to the Catholic voice of antiquity. Now the Book of Common Prayer contains all those doctrines of Scripture which were acknowledged and believed by the Church universal in the primitive age, and rejects any other as spurious and unsound, or supported by insufficient evidence,—and in this we perceive the just and reasonable limit which she places on private judgment,—a limit readily admitted by the most scrupulous in all other matters. To ascertain the customs and manners of the Romans, for example,—their policy, jurisprudence and principles of religion, we have recourse to their ancient records and historians, and we would hold in contempt the man who preferred to such authority his own vague and foolish conjectures. And is it not still more necessary, in order to guard against error in our religious inquiries, to have recourse to the Scriptures, which are the early records of Christianity, and to their most ancient expounders? The Scriptures possess an authority of their own wholly distinct from, and superior to, any other records of former times. They have been from the first deposited in the Church, and their true interpretation, as regards their great doctrines, must of necessity be that which she has declared in her authorized formularies and creeds. These creeds, and a great portion of the formularies of the primitive Church, have been adopted by ours so far as they can be clearly proved by Scripture: for the Church of England requires nothing to be believed as necessary to salvation but that which is either plainly contained in the revealed Word of God, or may be clearly proved therefrom. She gives countenance to no loose fancies, whether termed Evangelical or Catholic, but appeals to the Bible, and insists only upon such doctrines as may be proved to be historical facts derived from the apostles, and retained in the Church from the first. Such is the acknowledged basis on which the Church of England establishes her principles and proves herself Catholic and Apostolic. Nevertheless, her true nature and character seemed, till lately, to have been in a great degree forgotten or very little understood, even by many of her professed children. The writings of her reformers and martyrs, who constantly refer to primitive antiquity for the truth and soundness of their doctrines, were little read, and hasty and indistinct views on many important points began to be adopted, even by many of the clergy, who ought to have been better instructed. Low views of the Sacraments and of the priestly office were publicly avowed and taught from the pulpit. A fearful neglect of obedience to the Church had become so very general that it ceased to be considered a duty. Erastianism was openly asserted by many of our rulers, and too frequently acquiesced in by the clergy. There was also a faint-heartedness among sincere Churchmen—a disposition to sit still and await the storm,—a want of that bold and faithful spirit which fearlessly proclaims and fights for the truth. These evils were making great and alarming progress, when a few devout and learned men manfully and heroically came forward to stem the torrent, hopeless as the attempt seemed at first to be. Nor have they failed in succeeding to a great extent in the attainment of their object. They have been instrumental in reviving most important and essential truths, and in awakening the members of the Church to a higher estimate of her distinctive principles. They have called forth new and increasidg energy in both clergy and laity. They have animated the lukewarm, regulated the course of the more zealous, and rescued the works of the ancient Fathers from the scorn of ignorance, and the pillars of the Reformation from oblivion. The tenor of their teaching has been like their lives, holy, meek, and consistent with the spirit of Christianity; and they have, by their writings, caused the voice of the Church Catholic to be heard through the whole of the British dominions. But while I readily accord a high meed of praise to men who have been thus active in producing a change so salutary in our Church, I by no means consider them perfect, or possessing any other authority than that of individual writers. Nor do I profess to agree in all their opinions, much less in some of their expressions. To avoid one error, they have not at all times steered sufficiently clear of another; but it is our duty as Christians to judge by general effects and intentions, and not by incidental observations; and, in the present case, after making all the deductions which the most rigid justice can demand, an amount of merit still remains to which few writers can pretend.

Such members of our communion, if indeed they can be called members, as are opposed to the recognition of any authority in the Church,—to any divine title in the appointment of her ministers,—to any deep and awful views of the sacraments,—to self-denial, discipline, and obedience,—will condem the writers to whom I have alluded as promoters of unheard-of novelties and idle disputations: but those who believe and value the principles of Catholicity, will guard themselves scrupulously against general censure, even when lamenting and opposing particular faults. They will speak of such authors kindly and respectfully, as men engaged in the same good cause, and be more disposed to dwell upon their excellencies than their deficiencies.

In the present perilous times, my brethren, it is necessary for all of us to have our minds deeply and affectionately imbued with the distinctive principles of our Church, and to be armed with her creeds and articles, that we may be prepared against her foes, and, through the channels of her beautiful ministrations, to bring home with effect the truths of the Gospel to the hearts of our people. In doing this, we may safely appeal to the law and the testimony,—to the direct authority of the New Testament,—and the analogy of the Old,—to the writings of the Fathers,—and to the invariable practice of the Church universal throughout the first fifteen centuries. Thus understood and brought forward, the Church of England will in time become the centre of unity of all that is good and wise, pure and holy,—the city of habitation, not only to those who make their escape from the Roman Babylon and the thousand sects who are wandering in the wilderness, but to all the nations yet immersed in pagan idolatry.—*Charge of the Rt. Rev. Lord Bishop of Toronto.*

COMMUNICATIONS.

For the Churchman.

Another benefit of holy baptism is, that the recipients of this sacrament have an interest in every prayer of the faithful for Christ's Church. When pleading before our God his blessed promises, and beseeching of him for his people, that they "by his great might may be succored," then do we plead also for helpless infancy. When presenting the love already shown, as a plea for farther blessings to his Church, then all the "household of faith" are included. We plead for all as "the children of his handmaiden," the Church. Yes, the impassioned language of old prophets, calling upon God for their people, as their God, and their Father, as he who had redeemed them, and who had promised unto them of his mercy, we can apply unto all baptized.

Yes, Christian parent, thy child may hardly have entered upon the career of life, but in every petition offered for the body of Christ, he has a share; he may be far from thee, but thy prayers do not ascend alone: in every prayer for his Church, that child is presented unto the Father of mercies. He may have fallen off from his early promise, still thy prayers do not ascend alone: to thy lonely petitions Christendom unites in a devout amen. He has a part in the prayer that Christ would "spare his people whom he has redeemed with his most precious blood," that "he would bless and keep them, giving unto them increase of grace, to hear meekly his word, and bring forth the fruits of the Spirit." Christians of other tongues, when remembering Christ's Church Catholic, plead for thee and thy child.

There is another benefit I would mention. Those having been baptized we can follow with the promises of God; when turning from the ways of peace, we have an appeal, which, were the ground of this doctrine generally understood, would touch their consciences with a solemn power.

Why are not these adopted children of God holy? An heavenly power has been given them—alas, they have resisted it! The Lord has a "vine, his own right hand has planted,"—the dews of heaven have moistened its roots,—the Blessed Spirit as an husbandman has labored in its culture,—the blood of Christ is its life current, diffusing a celestial strength into every branch,—here those baptized impenitents were engrafted,—of this sanctifying power they have partaken,—O why are they not holy? What more could the Lord have done unto his vineyard?

The promises of Christ have been sealed unto them,—in the weakness of infancy he called them unto himself,—he has bestowed upon them that whereby they might have grown into a holy meetness for heaven. The pledges, the charter of heavenly peace—all written in the Saviour's blood—was given unto them: "how can they escape, neglecting so great salvation?"

It is objected that many baptized in early life, give no evidence in after years of benefit received. To this it is enough to answer, that the Spirit may be resisted; or we may direct attention to these instances, alas, but too common! in which religious sensibilities have been awakened—prayers most devoutly offered—and Christian duty with zeal and humility entered upon, and after a season, all of godliness cast off. Surely none will deny that the Spirit has wrought here. If these instances do not disprove that the Spirit has wrought for sanctification, neither does the after sinfulness of many baptized in infancy, invalidate the doctrine of Baptismal Regeneration.

But another reply may be given, worthy prayerful heeding by every parent and sponsor. The Gospel is a system of means. And the Spirit would bless to the young members of Christ, godly counsel and devout example. But if the instruction be not given, it cannot be sanctified; if their privileges be not set before them, they cannot be valued; if no Christian example be set them, it cannot be blessed to win their love.

The Spirit of God will co-operate with us, in training our children for heaven--but this privilege is given unto us, for our offspring, because we are in the covenant—gaining privileges for them, on this account, we may much diminish their value by our departure from the principles of that covenant.

Were sponsors devout instructors and faithful patterns, then children would grow up in the "nurture and admonition of the Lord." Sponsors, the Holy Ghost is pledged unto your children; they have been sanctified as "temples" for his habitation; let not them, through following your maxims, or your examples, or for want of your instruction, drive the heavenly agent from them, by defiling their hearts, his adopted abode, and thus bring upon themselves destruction.

P. T.

For the Churchman.

Rev. and Dear Sir,--Some four or five months ago, a writer in a cotemporary journal published by a quaternion of clergymen, took occasion, in the course of a furious declamation against what he called heresy, to prophesy that there must be a separation. "There must," quoth he, "be a separation." It was the renewal of the old cry, "To your tents, O Israel!" which was first raised by that ancient puritan, Jeroboam, the son of Nebat, and afterwards wafted downward, tradition-wise, to Oliver Cromwell, and Hugh Peters. But on this late occasion there was no response. "Israel abode in his tents," and the fast-match, or clerical touch-paper, which might in a more sulphurous and combustible time have kindled a very pretty explosion, went out in a stench. And the prophet of evil found for once that prophecies do not always bring about their own fulfilment. This gentleman signed himself J. A. C.

In those olden times, when his fast-match might have gained him an eternity of renown, along with Prynne and other martyrs of the same kidney, there was a book written by a certain T. L., which he called by the same name as Hooker's immortal work, and strove to substitute in its stead. Even so did J. A. C. write "Letters on the Church," in these our evil days. In one of these letters, there is an account of a western village, wherein were settled ministers of various denominations, and a clergyman of the Church among the rest; a very eloquent account is given of the wickedness of the place, which necessitated a revival of religion, as it is called: the Episcopalian did not join in it, and had the audacity to give his reasons for it; and the consequence was, says J. A. C., the Church in that village was completely overthrown. Thus he leaves us to infer what the Episcopalian should have done, and how little he acted up to Gospel principles in not uniting with these others.

As a pendant to this result of the above-mentioned gentleman's experience, I would present to you a little narrative of the modus operandi, in a parish I lately resided in for some time. Clerical experience is a good thing at any time, and at this time especially, the matters I am about to detail may form good precedents for some of our clerical common-lawyers.

Rev. Mr. Blank, we shall call him, is rector of the parish of Blankblank, a very ancient parish, indeed, in one of our middle states. He came from a more northerly diocese, and at the time he received charge of the parish, he was under trial in his own diocese for an offence purely ecclesiastical: some say it was speaking of the holy ordinance of confirmation in his congregation in the way that he and persons of his principles think of it; others say that when the bishop officiated, and they two were in the chancel together, that as the bishop's back was turned towards him, he put his hand upon the lawn sleeve and winked and laughed knowingly at his semipuritan New England congregation. But be this as it may, I know of his having retailed, with many a chuckle, as an exceeding good joke, the saying of a person in the neighborhood, upon a solemn Episcopal ministration, "that a bishop in his robes looks like a fool!" About 7 or 8 years ago he was admitted to the charge of the parish; in his northern diocese he had been very active in the temperance cause, and he at once introduced it, and by his own account did a great deal of good thereby. He is still a very great advocate of the same, and I have heard him say, "Temperance has nothing to do with religion—I would join with infidels in promoting it, and have done so; when I was in so and so, there was a township in which" * * * and here came a detail how he, a minister of the everlasting Gospel, had gone to this township and got up a temperance meeting in connexion with men professedly and avowedly scorners of the Gospel; how this Presbyter, who should have done all to the honor and glory of God, had mounted the platform surrounded by these men, and began his speech by telling them that "he did not come among them as a minister, or to preach the Gospel, but to advocate the cause of temperance;" as if a clergyman could lay aside his clerical character as he can his coat, or work for morality independently of religion.

The same gentleman will not wear the surplice, because he "believes it should never have been introduced into this country," and because "he is on principle opposed to it:" and the ante-communion service he always omits, except on communion Sundays, because "he thinks the service too long," and because "good lively Gospel preaching employs the time much better;" and yet, when he visits the city, and officiates in the pulpit of some of the friends whose leading or leaders have conducted to this mode of thinking, he both uses the one and reads the other. He pays no attention to any of the festivals of the Church, even the more important ones: last Easter, for instance, he went on with the *Venite*, and altogether omitted the anthems proper to the day. He, in his Sunday school, always used the hymn-book of the American Sunday School Union, until a gentleman of my acquaintance provided the children with Prayer-books, and then the Rev. Blank told them, one morning, "they must bring their hymn-books and leave their Prayer-books at home: Prayer-books were of no use, except to adults." He has never been known to make a collection for our Missionary Society. But, then, to counterbalance this, every year he makes a collection for the American Bible Society, and this very year he introduced into the church an agent of that society, a minister, it was understood, of another denomination, who delivered an address standing in the chancel.

Query, is this officiating in the church? And is it not in opposition to the canon forbidding ministers of other denominations to officiate? He lately had occasion to quit his parish for a day, and expecting the funeral of a child, he entrusted it to a young clergyman of my acquaintance, particularly cautioning him in his note not to wear the gown: "It will not be worth while to wear the gown, it looks strange in this community!" And when he had come back, he was very indignant, because he found that the anthem and the lesson had been read at the grave. "These should never be read except over churchmembers" (whence do we get that phrase?) "and in the church." "You forget, Mr. Blank, that baptized infants are churchmembers." "Oh, well, I never do it." A few days after, there was another funeral, of a boy who had been drowned; the body in this case, owing to some peculiar circumstances, was brought into the church; and Mr. Blank, instead of that part of the service, used here a hymn, an extempore prayer, and an extempore address, omitting altogether the anthem and that sublime chapter of St. Paul's epistle, of which, to my mind, one single verse is worth all the extempore prayers that have ever been used by uninspired mouths. His method, too, of celebrating the Eucharist, which, by the way, he has only once in two months, is rather peculiar: He stands in the middle of the chancel, and says, in a general manner, to every body, and no one in particular, the words, "The body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life," and then goes about with the paten and bread, repeating the rest of it to every two or three, as is usual to repeat the whole, and by this means he escapes the labor and fatigue of repeating these two lines and a half over perhaps 20 or 30 times in the course of the administration. He then goes, and standing in the middle as before, repeats, in the same indefinite way, "The blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life," and then, as before, uses personally to every two or three, the rest of the words, making, by this means, the same saving of valuable time—and taking especial care that a verse of a hymn be sung between every table.

But about three or four years ago, there was in his church a strange, and to my feelings and principles, a revolting scene. A magic lanthorn one evening was exhibited in the church!!! It is a very old church, and across the body of the church were two iron stanchions or girders, about 4 feet below the ceiling, from one side to the other—I suppose to secure the building. One of these is some ten or twelve feet below the chancel, and across this a white sheet was hung for the figures from the lanthorn; the exhibitor stood in the chancel on the right hand side, and the magic lanthorn was upon the altar!!! The rest of the church was filled with spectators. This last atrocious act of sacrilege, I had directly from the mouth of a communicant of the Church; and it is a pitiful proof of the lukewarm state of feeling to which our laity have sunk, that in a parish which has now existed for 130 years, there was no layman to be found who should protest against the perpetration of such a piece of profanity, or after it had been done, present the clergyman who

These, Sir, are some of the doings of the Rev. Mr. Blank, in the ancient and prominent country parish of Blankblank. I myself, cannot invoke the authority of the proper officer to put a stop to such proceedings, partly because I have been but a transient visitor in the parish, and partly because I was not myself personally cognizant of any presentable *fact;* but I hope that the attention of his diocesan will be drawn to his future conduct; and that if this paper meet the eye of the reverend gentleman, he will pause and consider whether such a violent and reckless violation of rubric, canon, and principle, and a frame of mind so completely opposed to all Church-feeling as that which he constantly cultivates, is consistent with the ordination vows of a presbyter of the Church.

W. A.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Monday, October 18.

St. Luke the Evangelist.

The Saint of this day was bred to the profession and practice of medicine, and is said to have been also an accomplished painter. With a mind stored with various knowledge gained at home and abroad, he cheerfully renounced all the advantages and emoluments of secular pursuits, and devoted himself, as an active minister thereof, to the cause of CHRIST's religion. Of the incidents of his life we have but little information. The Gospel, however, which bears his name, and the Acts of the Apostles, also written by him, are monuments of his instrumentality in promoting the Christian cause, which will ever make the pious members of the Church rejoice to render due observance to the day which she consecrates to his memory. These works are both addressed to "Theophilus," who, from the title "Most Excellent," appears to have been a person of eminence and dignity, of whose conversion this evangelist had probably been an instrument.

It may be remarked, in passing, that St. Luke's giving to this distinguished individual his usual title of honor, is evidence that compliance with such established usages of society has in it nothing adverse to the spirit of the Gospel.

[*Circumstances compelling the writer to confine himself this week to the mere introduction of this article, the remainder is unavoidably postponed until the next number of the Churchman.*]

DIES SANCTUS.

St. Mark's Church, Blandford.—This field of labor is represented by those competent to judge correctly, as being a highly important one, deserving the favor and aid of the members of our church. The bishop was there on Tuesday, the 7th inst., and admitted the Rev. Henry H. Bates to the order of priests. The candidate was presented by the Rev. Orange Clark, D. D., now officiating at Northampton. The Rev. Messrs. Allen, of Otis, Ballard, of Pittsfield, Shaw, of Lanesborough, and Lee, of Springfield, were present, and united in the imposition of hands. The holy communion was administered by the bishop, who also preached on the occasion.—*Christian Witness.*

Ordination.—On Saturday the 7th of August, in Christ Church, Hartford, the Rt. Rev. Bishop Brownell admitted Mr. C. W. Everest to the holy order of deacons. The service was read by the Rev. Mr. Burgess of Hartford; sermon preached by the Rev. F. Ogilby, of New Jersey; and the candidate was presented by the Rev. Dr. Totten.

THE CHURCHMAN.

SATURDAY, OCTOBER 16, 1841.

GENERAL CONVENTION.—The space devoted to the proceedings of the Board of Missions puts it out of our power to narrate those of the General Convention. Thus far, however, the proceedings of the Convention have possessed no extraordinary interest. The right of the New York delegation to their seats was confirmed without dissent. A proposition to adopt means to insure uniformity in the use of the occasional prayers, and another to abridge the power of the bishops in granting dispensations to candidates for the ministry, have led to considerable discussion. The utmost good temper and harmony, however, have prevailed, and we see nothing which is likely to interrupt this state of feeling, unless it be the introduction of missionary topics, in relation to which there is apparently an increasing sensibility and diversity of opinion.

These remarks are made on Thursday morning, on which day our paper goes to press.

BOARD OF MISSIONS.—The proceedings of the Board of Missions have possessed, on the whole, a more exciting interest than those of the General Convention.

The debate which took place in the Board on Friday evening, 8th inst., (a sketch of which is subjoined,) was especially interesting, not more from the intrinsic importance of the principal topic than from the insight which it gave into the views and feelings of certain of the speakers. The inference is irresistible, that there is a growing disposition in the Church, especially in the West, to prosecute the missionary work with less regard than heretofore to theoretical abstractions, and more with a view to substantial and permanent results.

The Report of the Board is yet to be presented to the General Convention; and it is hardly to be expected that the paragraph which led to so much discussion in the Board, will be passed over in silence in the Convention. From what we have seen of the temper of this latter body we are inclined to think that they will sustain no measure which is not shown to be consonant to the dictates of Christian prudence and wisdom. It will be in vain to exhort them to go forward in faith without first convincing them that it is a duty to go forward at all.

A less exciting debate occurred on Monday evening, which was not without its value in illustrating the operations of our Missionary Institution. The main question was, whether the Board should exercise itself, or should devolve on the Domestic Committee, the power of appointing those districts or dioceses which should receive missionary aid. The question was decided in favor of leaving the power with the committee, to the manifest regret of some of the bishops, who would rather have had so considerable a power exercised directly by the Board, than by one of its committees.

On Wednesday evening, E. A. Newton, Esq., of Massachusetts, introduced a resolution with a view to the alteration of the constitution, so as to have but one Secretary and General Agent for the Executive Committees. An animated discussion ensued in like temper and to like effect as that which occurred on Friday evening, and ended in the resolution of Mr. Newton being, on motion of Dr. Milner, laid on the table. Bishop De Lancey then submitted a resolution that a committee be instructed to inquire, and report to the Board in June next, on the expediency of discontinuing the mission to China. In our next we hope to give a brief outline of Bishop De Lancey's remarks.

We know not whether it is or is not matter of regret that the salutary counsels of Bishop De Lancey have been defeated. If they had prevailed, the Board of Missions would have regained a large measure of the confidence which it has lost, and have prosecuted its operations for a longer time with greater effect. But since they have failed, and since, in consequence, the Society will continue to lose confidence, and missionary contributions will be likely to find other channels, there is less ground to apprehend danger from those anomalies in the constitution of the Society, which have led many to apprehend a collision and rivalry with the constituted authorities of the Church.

MEETING OF THE BOARD OF MISSIONS.

The Board of Missions met at St. John's Chapel on Thursday, 7th inst. at 5 P. M., and after the usual preliminaries proceeded to business, Bishop Meade of Virginia in the chair. Reports of the proceedings of the Domestic and Foreign Committees, since the annual meeting in June last, were read by their respective secretaries.

A report was then read by the Rev. J. D. Carder, to be presented (if approved by the Board) to the General Convention, as the Triennial Report required by the sixth article of the Constitution of the Society.

After the report had been read, a discussion, in which a number of members participated, arose as to the disposal proper to be made of it. Had the report been a narrative of the proceedings of the Board, it would probably have been approved and adopted as the Report of the Board. But the document was not simply a report of past proceedings; it contained also a project for the establishment of two foreign bishoprics, one in Texas, the other in West Africa; and a difference of opinion in the Board as to the propriety of this project, was the apparent cause of the debate which followed. It was at first proposed to refer the report to a special committee. To this it was objected, that it was unusual to refer the report of one committee to another committee. The reply was, that the report read was not strictly a report, but was brought before the Board to furnish (if we rightly understood) the material from which a report was to be constructed. This view of the matter was opposed by others, who contended that the report was emphatically the report of the Board. There appeared also to be a difference of opinion as to the sixth article of the constitution of the Missionary Society, one bishop contending that it required merely a matter of fact report to the Convention, another that it authorized the proposal of plans and counsels for the consideration of the Convention. Pending the discussion, a motion was made to commit so much of the report as referred to West Africa and Texas to a special committee. At length, however, a motion prevailed that the Board approve the report as the triennial report to the General Convention. This resolution, which was designed to bring up the report for discussion on its general merits, was made the order of the day at half past five o'clock on Friday afternoon; when the Board adjourned.

Precisely at half past 5 on Friday, Bishop H. U. Onderdonk, who had the chair, called for the reading of the report by paragraphs. The question on the adoption of the several paragraphs was put, and carried unanimously, until the paragraph was read which related to the two proposed missionary bishops in Texas and West Africa.

Before the question was taken in relation to this paragraph, (termed in the debate the seventh paragraph,) Bishop De Lancey arose and expressed his doubts of the expediency of sending missionary bishops into foreign parts, until measures had been taken to give more efficiency to our Missionary Institution, and secure for it a greater measure of the confidence of the Church. Such an end could be accomplished only by the action of the General Convention; and in order that the subject might be brought before this body, he moved the postponement of the seventh paragraph, with a view to the insertion of one to the effect, that the Board are of opinion that some modification in the Missionary Institution is necessary, in order to ensure greater efficiency, economy, and concentration in its operations. The Bishop expressed himself in favor of the mission of the proposed bishops, provided the requisite means could be obtained; and it was with a view to augment the efficiency of the Society, and so promote the object alluded to in the report, that he proposed the introduction of the above paragraph.

Bishop Doane hoped that the resolution would not be entertained. It could not be doubted that due regard would be had to the ways and means, and that there would be the utmost readiness to meet the proposition of the Bishop of Western New York in its right place. But at present the Board had met for another purpose. They had met to approve or reject the report which had been expressly made the order of the day; and as the subject involved in the seventh paragraph was fairly and properly before the Board; as it was one which must be met at some time or other, and as the settlement of it was in truth *the* point for which the Board was then convened, he hoped it would not be delayed, but would be promptly and fairly met, and finally determined.

Dr. Henshaw expressed his entire concurrence with Bishop Doane. The subject of retrenchment would be properly introduced by the report of another committee; the question before the Board was entirely distinct from it, and he saw with regret the attempt to evade it.

Bishop De Lancey repelled the imputations which had been cast on him. He was disposed to shun all evasion, and to meet the question fairly. But before he could conscientiously vote in favor of the appointment of the foreign missionary bishops, he wished to know what better plans the General Convention could devise for missionary operations. He conceived it therefore to be natural and proper that the Board, in their report to the General Convention, which recommends the appointment of foreign missionary bishops, should insist at the same time on the necessity of introducing into their plans of operation greater efficiency, economy, and concentration.

The Rev. Mr. Richmond thought the course of Bishop De Lancey singular. The subject which he had introduced belonged to another committee, and had been under their consideration.

Mr. Newton had heard with surprise the objections which had been made to the insertion of Bishop De Lancey's paragraph. What harm could it do? He would have it inserted by all means.

Bishop Doane, on the contrary, was of opinion that the two paragraphs were entirely and essentially different. That of Bishop De Lancey contemplated a radical change in the constitution of the Society, and he was unwilling to have the Board led off from the consideration of the Report by matter wholly extraneous and irrelevant.

Dr. Meade was surprised that so much feeling should be manifested on the subject, and regretted particularly that objections should be made to the amendment on the ground that another subject was made the order of the day. He hoped that the paragraph proposed by the Bishop of Western New York would be inserted, or at least that it might be (as he feared it had not been) respectfully entertained.

Bishop M'Coskry apprehended that the design of his Right Rev. brother's proposal was misunderstood, and he was sorry to see that it was received with suspicion, as a measure of hostility to foreign missions. He (Bishop M.) viewed it differently; he was himself in favor of at least one foreign missionary bishopric, if means for its support could be raised, and yet he advocated the acceptance of the amendment proposed by the Bishop of Western New York.

Dr. Henshaw again took the floor. In explanation of his former remarks, he disclaimed the imputation of improper motives to the mover of the resolution. He was so far from opposing any plans to increase the efficiency and economy of the Missionary Institution—concentration was a term which in this connexion he did not understand—that he would cheerfully vote for the acceptance of the amendment, provided the mover would expunge from it such words as contemplated a change in our missionary organization.

Bishop De Lancey confessed that he thought it preposterous to go to the General Convention and ask for one, two, or three bishops to Texas, without desiring that body at the same time to take means for increasing the efficiency of the institution, in order that these bishops might be sent with a reasonable prospect of support. He enlarged on the absurdity of the project, without the means to carry it into effect. He contended that such a proposition on the part of the Board, without the expression of a doubt as to their ability to sustain it, would convey a *false impression* to the General Convention; and he besought the Board, that out of regard to their reputation for veracity, if not of sobriety, they would [illegible] missionary bishops without an honest confession of their inability, in the present state of the Society, to support them.

Dr. Milnor objected to the insertion of the paragraph, on the ground of its interfering with a report which might be expected from another committee. To that committee the suggestion of Bishop De Lancey properly belonged. Dr. M. was grieved that the present Missionary organization had been spoken of in terms of disparagement. For his own part, he believed it to be the best plan which the wisdom of man could devise. Whatever were the deficiency of means, the fault lay in the Church, not in the institution; in the want, not of an effective organization, but of a missionary heart and missionary spirit. That spirit, he grieved to say, had been quenched by the complaints which had been made in the journals of the Church of the Society's expenses, and the opposition which had been made to its plans; an opposition which had been a source of the deepest grief and disappointment to the friends of missions. He pointed to the example of other denominations in favor of agencies which he wished to see more numerous and active; and concluded with the remark, that our missionary organization was the cheapest in Christendom, expressing also his belief that its success would have been greater if its expenditures had been more liberal.

Bishop Doane again declared himself opposed to the postponement, with a view to the insertion of Bishop De Lancey's paragraph. He had no sympathy with the timid misgivings and gloomy forebodings of those who feared that GOD would be wanting to his own cause. We are to carry on missionary operations, he said, by such means as the liberality of the people puts into our hands. We go onward in faith. We send the Church where it is needed; send it in its integrity; and rely on the grace of GOD to move the hearts of his people for the support and furtherance of his cause.

The Rev. Dr. M'Vickar adverted to the difference in the financial state of the two committees, and thence drew an argument in favor of foreign missionary bishops. The domestic committee was never more prosperous, while the foreign committee was embarrassed for want, as the Professor argued, of episcopal supervision abroad to inspire confidence at home. Three or four years ago our western missions were feeble; after they received bishops, they grew beyond all former precedent, and larger contributions were made for their support. Such, he was convinced, would be the result with our foreign missions; put them under the supervision of bishops, and that will bring money into your treasury.

Bishop De Lancey once more attempted to go forward with a statement of facts and arguments, which, judging from the interruptions to which he was constantly subjected, and which he bore with admirable patience and courtesy, the Board, or rather a majority of the members present, were reluctant to hear. The history of the Society, he said, exhibited a steady decline in its hold on the confidence of the Church. The announcement of its constitution had been enthusiastically received in 1835, but every successive year had served to show that the permanent confidence in the missionary institutions of the Church, was to be secured by its practical efficiency, and not by its pompous abstractions. The imagination may be dazzled awhile by the latter, but the good sense of the community will ultimately look at the former, and make it the rule and measure of their confidence and support. There were many, and the number was constantly increasing, who would not sustain an institution which they saw to be radically defective in efficiency, in economy, and in that concentration of effort which is necessary to ensure success. He confessed himself to be one of this number. He did not believe that the conversion of the world was devolved on the Protestant Episcopal Church of these United States. He did not think that the operations of the Society were conducted with a due regard to economy and efficiency. One Secretary and General Agent was enough; let him have two clerks, if necessary, to aid him in the transaction of business, and as for the correspondence of which so much was said, let the Secretary correspond with the missionaries through their respective bishops, and the labor and expense would be considerably diminished. Bishop De Lancey then attempted to explain what he meant by concentration, but the frequent interruptions with which he was assailed made it impossible for him to unfold his views entirely, or even to do justice to himself, as far as he was permitted to proceed. Stations, he said, might be prematurely and injudiciously adopted; this might happen from various causes, sometimes from interest made with the committee by landholders, who would naturally be led to exaggerate the advantages which their own property presented for missionary stations. In this, or in other ways, stations might be ill chosen, sustained for a while, and then abandoned. Such a mode of procedure was the reverse of what he meant by concentration. He would have stations judiciously adopted, with a view to their permanent support. Whatever station was selected should be a nucleus, around which he would have no ground unoccupied, and from which the Church should go forward in a body. He would not have the Society involve itself in the discredit of undoing in one year, what it had done, or attempted to do, in a previous year. The Rt. Rev. gentleman had evidently adverted to the west merely in the way of illustration, and would have gone on to state his views in regard to the foreign stations, had not both himself and the chairman, who sustained him, been overruled by the members present. The most that he could accomplish was to refer to the project of sending out three bishops to Texas, without any provision for their support; that, he called, anti-concentration, or the system of expansion. It was a project which had been proposed to the Board, but which their good sense had repudiated.

Bishop M'Ilvaine coincided in great part with Bishop De Lancey. He believed that he spoke the sentiment of the whole west, when he said that the domestic operations of the Society needed to be conducted with greater efficiency and economy. One Secretary and General Agent was enough. The correspondence and other duties usually assigned to the Domestic Secretary, might be gratuitously discharged by the voluntary labors of the clergy. That office, therefore, was useless. For the supervision of the foreign department there was more need of a Secretary; he would, therefore, have but one General Secretary, whose main duty should be the charge of the foreign missionary relations. He therefore advocated the introduction of the paragraph, and of its introduction in the place proposed by Bishop De Lancey.

Bishop Meade gave the Board some of the impressions which he had received abroad, and regretted that any thing should be said to the disparagement of the Missionary Institution. He spoke of the missionary zeal which he had seen manifested in England, and of the admiration which was there felt for our missionary organization. It was with them a model. He agreed with Dr. Milner that the want was in the heart; he wished that we would emulate the liberality of Englishmen, and spoke with delight of the heart and soul which they manifested in the missionary cause. The bishop then told several anecdotes, intended to be illustrative of the prevalence of a missionary spirit among all classes, masters and servants. No amendment in the present organization was necessary, in the judgment of the bishop, and he should oppose the introduction of the paragraph.

Bishop Doane confirmed the testimony of Bishop Meade, in reference to the approbation expressed in England of our principle of missionary organization, and in reference also to the exemplification of a larger zeal. He spoke particularly of the successful efforts which were made in England, in exciting and cherishing parochial sympathies in behalf of missionary operations. Both Bishop Meade and Bishop Doane were at pains to show that the various benevolent societies were conforming, as far as they were able, to the principle adopted in the American Church.

After Bishops Meade and Doane had described, in terms of warm commendation, the excellent operation and magnificent results of a deplorably vicious system in England, it fell again to Bishop De Lancey's turn to describe the bad working and meagre results of the splendid and brilliant theory which had been discovered in America. The clergy and laity, he said, would not come up to the work for want of a better organization; and the people refused their contributions because so much was absorbed in the expenses of the machinery, and particularly in the salaries of agents. Again and again, however, was the bishop interrupted (especially by Bishop Whittingham) with insinuations and implied charges of hostility to foreign missions and to the Missionary Institution. Thus goaded to desperation, and driven beyond the bounds within which patience and forbearance are virtues, Bishop De Lancey broke out into one of the most genuine and effective bursts of eloquence that we ever remember to have heard. He repelled with indignation and with generous scorn, the imputations of evasive and sinister designs, and asserted his right, as a member of the Board, to an independent judgment, and his determination, for one, not to be led blindfold after the Bishops of New Jersey and Maryland, in every voyage which they might project to Utopia or to the moon. The profound silence which followed was first broke by a murmur of applause. After order was restored, Bishop Hopkins expressed his sympathy with the Bishop of Western New York, who shared the fate of all good men in being visited with the obloquy of opposition to a good end, merely for disapproving of the means by which it was sought to be accomplished. We are not sure that we apprehended the point of the remaining remarks of Bishop Hopkins; but we understood him to say, that while he approved of the amendment proposed by Bishop De Lancey, he should yet vote against it, because it involved a condemnation of a point of which the General Convention had approved, and he would not set up his judgment in opposition to that of the Church.

The question was taken on the amendment, which was lost by a large majority.

The consecration of the Rev. Alfred Lee, D. D., as Bishop of Delaware, took place on Tuesday morning, the 12th inst., in St. Paul's Chapel, in this city. At half past 10 o'clock, the Bishops—twenty in number—in their robes, left the vestry room and proceeded to the chancel. Morning Prayer was read by the Rev. Stephen W. Presstman, of Delaware, assisted by the Rev. Harry Croswell, D. D., of Connecticut, who read the Lessons. The Ante-Communion Service was read by Rt. Rev. Dr. Onderdonk, of Pennsylvania; the Rt. Rev. Dr. Chase, of Illinois, reading the epistle, and the Rt. Rev. Dr. Moore, of Virginia, reading the Gospel. The Sermon was preached by the Rt. Rev. Dr. M'Ilvaine, of Ohio, from 1 Tim. 4: 16. After the Sermon, the Bishop elect, vested with his rochet, advanced to the chancel rails attended by two presbyters—the Rev. John W. M'Cullough, and the Rev. John Reynolds, of Delaware—and was presented for consecration to the Presiding Bishop—the Rt. Rev. Dr. Griswold—by the Assistant Bishop of Virginia and the Bishop of New York. The testimonials of the Bishop elect were then demanded, and read; those from the Diocesan Convention and the House of Bishops, by the Rev. Dr. Wainwright, their Secretary; and those from the House of Clerical and Lay Duputies, by the Rev. Dr. Mead, Secretary of that House. The Litany was said by the Rt. Rev. Dr. Brownell, of Connecticut. In the laying on of hands, the Bishops of Virginia, Illinois, Connecticut, and Pennsylvania, united with the Presiding Bishop. In the administration of the Holy Communion, all the bishops present took part.

The Matriculation of the Students of the General Theological Seminary will take place at St. Peter's Church, on Sunday evening next, after divine service, which will commence at 7 o'clock.

D. Appleton & Co. will publish, early in the next week, "An Outline of the Argument against the Validity of Lay Baptism," by the Rev. Professor Ogilby.

Rev. J. Lloyd Breck and Rev. William Adams request all letters for them, until further notice, to be directed to Milwaukie, Territory of Wiskonsan.

The Rev. Origen P. Holcomb has canonically removed from this diocese to Western New York, the Rev. Alexander H. Cull to Vermont, and the Rev. Russell Trevett, Deacon, to Maryland.

TRIENNIAL SERMON BEFORE THE BOARD OF MISSIONS.—Divine Service was held in St. Paul's Chapel, on the evening of the 7th inst., when the Rt. Rev. Dr. Kemper, Missionary Bishop, preached the Triennial Sermon before the Board of Missions. The subject of missions was treated in a practical manner, creditable alike to the head and the heart of this laborious prelate of the Church. We hope soon to see the sermon in print.

The collection made after the sermon amounted to $178 29.

PUBLIC MISSIONARY MEETING.—The Board of Missions held a Public Missionary Meeting in St Thomas' Church, in the evening of the 11th inst., the Rt. Rev. Dr. Onderdonk, of New York, in the chair. Addresses were made by the Rev. Dr. Taylor, the Rev. Dr. Johns, the Rev. Dr. Upfold, the Rt. Rev. Dr. Doane, and the Rev. Dr. McVickar.

The collection, made at the close of the evening amounted to $148 67.

The Rev. Henry Caswall, and the Rev. Whiting Griswold, deacon, have canonically removed from this diocese to that of Missouri.

THE RHODE ISLAND COTTAGE, or a Gift for the Children of Sorrow, second edition, by a Presbyter of the Church, will be issued next week. Two ladies of this city will present a copy to each of the bishops and clergy now in the city. Those who do not receive their copies before Wednesday morning, Oct. 20th, are requested to call on Mr. Butler, at the Ann-street Depository, No. 28, or at the office of the Churchman, 111 Nassau-street, and take one.

N. B. This book is given to be LENT to the AFFLICTED in each parish in the United States.

☞ The attention of the Bishops and Clergy is called to the notice of the Rhode Island Cottage, or a Gift for the Children of Sorrow. For sale to LAYMEN, at 28 Ann-street. Also at the office of the Churchman, 111 Nassau-street.

REMINISCENCES OF BISHOP CHASE.

The Reminiscences of Bishop Chase, when completed, judging from the specimen already received, will be valued not only as an agreeable narrative, replete with incidents, but as throwing light on the early state of the Church in our country. The following extract will give the reader some idea of a work, the first part of which has made us the more desirous to see the whole.

"At the time of which the writer is now speaking, there were two Episcopal clergymen who occasionally visited Cornish and Bethel. The first was the Rev. J. C. Ogden, a man of good talents and an excellent preacher. His wife, the daughter of Gen. Wooster, of the army of the United States, resided in New Haven, Connecticut, with her young daughter, Miss Polly Ogden, afterwards so well known for her benevolence, and now so much in *memory* revered for her munificence to the Episcopal Church in that city.

This reverend gentleman used to visit occasionally, in passing Dartmouth College, the retired study of the writer, by which means he became acquainted with an instance of self-denial and zeal for the spread of the truth, in the gentleman referred to, which is seldom witnessed. Jones' (of Nayland) Essay on the Church, had just been published in England, and a few stray copies had found their way to Vermont. With this little work Mr. Ogden was so much pleased and so desirous to do good with it to others, that, poor as he was, he determined to pass an edition through the press at his own expense. He had obtained money, he said, to buy him a new coat, of which he stood greatly in need; but this he could give to the printer, and, to keep himself decent, would *turn his old one.* On the first mention of such a singular instance of self-denying humility to serve the cause of what the gentleman supposed to be the truth, it was regarded as belonging to the region of romance, instead of sober reality. Yet it really took place. The printer was spoken to, and agreed to publish the little "Essay on the Church;" but for the given sum offered, could do it only by making it come out in 16's—a square form—instead of the more comely form of an oblong octavo. The little, short, thick tract was printed, and much good did it do. It told us what the world is, and what the Church of GOD is—how to find the latter, and how to know the wicked nature of the other. Of the good effects of this book, long after the zealous publisher had gone to his high reward, something more will be said in this memoir.

The Rev. Bethuel Chittenden, brother of the governor of Vermont, was the other of the voluntary missionaries who visited Bethel and Cornish. For the most part, Mr. Chittenden officiated at Shelburn, Vermont, and being invited, he came across the Green Mountains to preach and administer the ordinances in Cornish, where the writer and his friends lived: and it was at the hands of this pious ambassador of CHRIST he received, for the first time, the blessed sacrament of the body and blood of CHRIST. Never will the impressions, made by the solemnities of this divinely appointed means of grace, be obliterated from the writer's conscious mind. What added to his joy and comfort was, the circumstance that his parents and uncles, his sisters and brothers, and many other relatives, were kneeling by his side; and although the most of them had been communicants among the Congregationalists, yet they seemed one with him in Christian love.

From that day, the writer felt "strengthened and refreshed," to go on his way rejoicing. By the advice of the clergy named, he read prayers and authorized printed sermons in Hartland and Bethel, Vermont, and in Cornish, New Hampshire. The conformists to the Church in all three places, were considerable, particularly in Bethel, thus laying the foundation of the largest communion in that diocese. These efforts to build up the primitive Church of GOD, were made when he was in college, and principally in the times of vacation and of being permitted to visit his friends on Sundays.

He was graduated in the degree of A. B., 1795. Soon after this, he attended a convention of a small number of Episcopalians, on the west side of the mountains, in Arlington, Vermont. Here he received such information as induced him, contrary to his expectation when he left his friends in Cornish, to go on as far as Albany, in the state of New York. His object was to see and obtain advice of an English Churchman, who was said to reside in that city.

To an inexperienced young man, without letters of commendation, this going to Albany was an enterprise of no small importance; and his feelings on that occasion will never be forgotten. Hitherto he had been conversant with pastoral life, and with the inhabitants only of villages and hamlets. He had now to enter a city with crowded streets and bustling with business. To add to his embarrassment, he knew not a soul in it, nor how to get intelligence of the person whom he wished most to see; and still farther to depress his feelings, he had but one crown of money in his pocket; so much more had his expenses already been than he expected when leaving his friends in Cornish. He pressed, however, fearlessly forward: GOD was with him, opening his way and directing his steps.

Having passed Market, he entered Court-street, and stopping at "Wendal's Hotel," inquired, "Where lives the Rev. Thomas Ellison, the Episcopal clergyman?" "What, the English Dominie?" replied a friendly voice: "You will go up State-street—pass the English stone church, which stands in the middle of that street, and as you go up the hill, turn the second corner to the right; there lives the English Dominie, the Rev. Mr. Ellison, in a newly built, white house, the only one on the block or clay bank." It was indeed just so; and the writer mounted the plank door steps, and with a trembling hand knocked at the door of the rector of St. Peter's, Albany. "Is this the Rev. Mr. Ellison?" said the writer, as the top of a Dutch built door was opened by a portly gentleman in black, with prominent and piercing eyes and powdered hair. "My name is Ellison," said he, "and I crave yours?" Giving his name, the writer said, "I have come from New Hampshire, the place of my nativity, and being very desirous of becoming a candidate for holy orders, I will be much obliged for your advice." Mr. Ellison then said, "GOD bless you! walk in." This was a crisis of unspeakable importance to the writer. Verily doth he believe that, had the reception now given him, been otherwise than that of marked good will and condescending kindness, the whole course of the writer's life would have been changed. A rebuff would have turned his face another way.

As it was a plain story, answering the taste of a candid, upright mind, all things assumed a pleasing aspect. The offer of an appointment as a teacher in the city school, just then opened, and the free access to a well chosen theological library, made the writer by this pious and learned gentleman, are instances of a merciful Providence never to be forgotten. What rendered the mercy the more signal, was the then entire infant state of the Church in America, as to any means of bringing forward her candidates for holy orders. No societies, friendly to this great object, then existed: no theological seminaries then were thought of: and no sense of duty then was impressed upon the minds of the more wealthy members of our communion, to aid young men striving for the ministry. The offer made by Mr. Ellison, notwithstanding its being accompanied by the onerous duty of a schoolmaster, was esteemed by the writer as the greatest privilege. It kept him from despair; it gave him his whole evenings for study and meditation; and, to crown all, promised the society of a finished scholar and pious clergyman from England."

BISHOP CHASE'S LAST APPEAL.

BISHOP CHASE is now in the Atlantic States. He has come from the Far West for the double purpose of attending the General Convention, and to solicit donations enabling him to complete his great work of JUBILEE COLLEGE. He knows the times are hard; but also knows that the greater the sacrifice, the more acceptable to Heaven the offering.

His College is now commenced, two Professors being engaged and at work. The price of tuition and board (only $80 per annum) being so moderate, all the rooms and dormitories in the school-house and college hall will be occupied this winter, so that the time to erect the *College Proper* has now arrived: but to commence it he dare not, till endowed with more funds. He must stop improvements and receive no more scholars, or plunge himself in debt, an evil which hitherto he has, happily for himself and the Church, carefully avoided.

Will not a generous public assist him in this his last effort to complete an institution which promises so much good, where means of religion and learning are so much wanted? The tide of immigration is setting fast into the State of Illinois—many are flying thither to find for their families a home: and shall they go thither with no means of perpetuating the religion of their forefathers? Let those who remain here in wealth and comfort, cast but a gracious eye on those who leave forever the Atlantic shores and the institutions for which their ancestors bled and labored,—let the elder, who remain at home, and whose is all that our fathers won, but give the younger a *parting blessing,* as they go, they know not whither, to people our rising country at the west, and the favor will never be forgotten. The names of the donors to Jubilee College will be embalmed in the tears, in the grateful tears, of all western posterity. As a bond of union, then, between the east and the west for ever, may GOD put it into the hearts of many to give liberally to the erection of the main building of Jubilee College!

Let it be remembered that Jubilee is not of an ephemeral character. It has landed property to secure its future welfare. If it have the means necessary to erect its principal College, a building worthy of its present endowment in lands, it cannot fail of being the greatest blessing to the Far West, and of commanding the respect and admiration of the world.

Let it also be borne in mind, that Bishop Chase has peculiar claims on the Church and country, for aid in this undertaking of his declining years. His whole life has been devoted to the promulgation of learning and religion in the West and South. He has impoverished himself—has been always ready to advance his own money, as well as his own labor, and that of his family, to this end. It was he who instituted the first churches in Western New York. It was he who founded the first Protestant Church in Louisiana. It was he who organized the first diocese west of the Allegany mountains. It was he who, with indescribable labor and sufferings, collected the funds and cleared off the wild wood, to found Kenyon College; himself and his relatives giving the tenth part of sixty thousand dollars to that Institution. It was he who first preached the Gospel according to our primitive Church in the wide-spread St. Joseph's country: and it *is* he and his devoted family who now, without any salary, and at their own charges, are sustaining the honor and usefulness of the Episcopate of Illinois, and are now building up Jubilee College—an Institution which, judging from past providences, is destined to be the glory of the western world. Would to GOD that this child of his holy will might gain the further favor of the enlightened and wealthy part of the Christian community! To this end let its beautiful site, crowned with trees overshadowing its professors' houses, its holy chapel, adorned with a bell and beauteous organ speaking forth the Redeemer's praise; let its college hall, filled with students, its busy mill, giving forth sawed timber to supply the buildings and to fence the fields, in which are now grazing some half thousand sheep, while other fields pour forth the golden harvest, rise to view. In the centre of the elevated crescent, where cross the public roads, stands the well-finished warehouse, filled with goods, sold at profit solely for the benefit of the College; onward further the farm-house and barn, and another professor's house, now being built—all these on a domain of more than three thousand acres of the best of land, all the property of Jubilee College, all, all PAID FOR. And shall these advantages, gained at such sacrifices, be unproductive or stationary for want of a College building? Shall this great and endearing enterprise be crushed in its progress? Shall this ROSE OF THE WESTERN PRAIRIES fade in its bud, without making one effort more to water its thirsting roots, and to cause it to live and not die, and to shed its fragrant influence throughout our western, far western land?

Both reason and duty say, nay. Bishop Chase looks to his country for better things. He anticipates a crowning blessing to his long protracted labors for the public good.

Necessity compels him to remain but a few days more in the Atlantic States. In person he can see but a few of those whom he thanks and loves. He entreats his benefactors to be speedy in their bounty, sending their offerings to the care of his banker, JA. F. DE PEYSTER, Esq., No. 49 South-street, New York.

New York, 1st October, 1841.

From the New York Review.

PLAIN SERMONS. By Contributors to the "Tracts for the Times." New York: 1841. J. & H. G. Langley. In 2 vols. pp. 336–350.

These two neat volumes of sermons are introduced to the public with the official recommendation of the Right Reverend the Bishop of the Diocese of New York. To those familiar with, and approving of, the "Tracts" in question, they bear on the title-page their own independent guarantee for piety and sound churchmanship—to those, however, ignorant of them, or prejudiced against them, the name and sanction of Bishop Onderdonk may be of some avail to give them currency. For ourselves, we rejoice alike as critics and Churchmen, at their publication, as tending to settle a much-disputed question, by bringing their authors' principles to a practical and conclusive test of truth. *It is trying the tree by its fruits.* If the root of doctrine in them be unsound, we shall have such "apples of Sodom" as Rome puts forth in her popular teaching; but if engrafted on the true vine, we shall have the sweet and wholesome nourishment of the Christian. Were it but as critics, then, we say we rejoice, as we ever do, in the settlement of all "vexed questions;" as Churchmen, however, much more, and, most of all, should it appear, as we think it most clearly will, that there is no leaven of "papacy" in them. Of this, however, let their readers judge. After a pretty careful perusal we at least can find none.

Nor let their readers imagine that this arises from any concealment or keeping back of past opinions. On the contrary, there is evident between the tracts and the sermons a perfect identity of thought and feeling. The same system, in short, of "the Gospel in the Church," and only varied in language now from the argumentative to the didactic form. The same doctrine, with the same singleness of principles, and directness in their application, the same unpretending simplicity of language, and deep practical piety, in all their conclusions—all this shines forth equally in both publications.

What we mean by our argument is this—that the tracts may be definitively judged from the sermons. If there be evil in the one, it will be but made so much more evident in the other, by being put, as all their doctrinal positions here are, into a practical and tangible shape. We may misunderstand their opinions in their theoretic teaching, we cannot misunderstand them when exhibited in their practical development. Therefore, again we say, "By their fruits we shall *now* know them;" and to that test we are willing to leave them, but still not without a little further explanation of *our* views in respect of them, which we give the more freely, inasmuch as we cannot but think it a judgment of peace and reconcilement.

Whatsoever of human teaching awakens *continued* opposition in sincerely pious and well-instructed minds, must have in it, we deem, something of error either in show or substance; and until this seat of apparent, or real error, be discovered and distinguished, the true is confounded with the false, and blame is thrown upon the whole instead of the part, and men think they are opposed to that to which, in truth, they are not opposed. Now, the publication of these sermons goes to effect, we think, this needful separation, and to show to those hitherto opposed to the "Oxford Tracts," on how small and unimportant points their objections really turned; and when these "straws" of controversy were separated from the doctrines by their being reduced to a *practical* form, that they had in truth no *real* quarrel whatsoever with the authors or their opinions. What that quarrel truly was, on the part at least of sincere Churchmen, here appears, we think, as a "residuum" now left behind—the *shell*, and not the kernel of their doctrine. The novelty and boldness of their tract-teaching, their combined effort, giving it an air of party—the controversial tone necessarily assumed, and occasionally, too, the overstrained language of advocacy for neglected truth, or despised usages,—these will be found, we think, to have been the real provocatives to jealousy and suspicion, and these once removed through the simple change of manner into the quiet teaching of the pulpit—their opponents, we predict, will search in vain for the magnified object of their fears and condemnation. In this light, then, do these sermons from Oxford strike us as a happy settlement of angry controversy, at least in the public mind.

They are such sermons as from our pulpits are seldom heard, we might add, never printed—PLAIN—clear to the simplest apprehension—without one word from beginning to end, either needless or rhetorical. Men are here spoken to as by one in earnest—who has a message to deliver to them, of life or death, and no time to waste on "periphrases." They are spoken to as by one also who has a *right* to speak—"sent"—"commissioned"—"empowered" by their common master to communicate his WILL to those who are bound to obey it. Now such sermons we like to read, and would gladly more often hear, and are therefore pleased to see that lay-readers in the Church are by the bishop empowered to use them. We think it will, and trust that it may, so familiarize them with their style and manner, that their subsequent ministrations may partake of the same happy influence. For their guidance and encouragement in this matter, we would add that the style of these sermons is but one of the fruits of the Church system they teach—it is the language that naturally comes to the lips of him who teaches "as having authority, and not as the scribes."

With these views, touching both the style and matter of these sermons, we cordially commend them to public patronage.

INTELLIGENCE.

FIRE IN CENTRE-STREET.

The extensive organ manufactory, belonging to Mr. Henry Erben, destroyed by fire on the night of the 7th instant, was one of the largest manufacturing establishments in the city; the building occupied three lots of ground, Nos. 168, 170 and 172 Centre-street, and was six stories high, which, being filled with highly combustible materials, caused the flames to spread with great rapidity, and within two hours after the alarm was first given, the whole building was in ruins, and its contents consumed. There were thirteen finished organs in the establishment, one very large church organ, with three sets of keys and pedals. One for the new Church of the Ascension, Fifth Avenue; one for Christ Church, Tuscaloosa, Alabama; one for a church in New Jersey; one for a Catholic Church, Quincy, Illinois; one for Cold Spring, N. York, besides several others. Mr. Erben's loss will be great—supposed about $40,000, upon which there is insurance to the amount of $25,000. It is not possible to state with any degree of certainty, how the fire originated. Mr. Erben, as was his custom, went through all the workshops just before the time of the men's quitting, and found every thing safe. The manufactory was locked up at about half past 6 o'clock, and at half past 10 the fire broke out.—There were upwards of thirty persons employed in the manufactory, all of whom have lost their tools, &c. Mr. Erben's books, papers, &c., were contained in a fire proof safe, which was opened yesterday about noon, and every thing inside found to be as perfect as when put in, notwithstanding it had been exposed to the most intense heat for about 14 hours. A large quantity of valuable seasoned lumber on the adjoining lots was fortunately saved. Some small houses in Orange street were slightly injured by the fire. —*Evening Post.*

PROGRESS OF THE CHURCH IN PENNSYLVANIA.

In lately looking over some old Journals of Convention of the Church in this diocese, we were much interested in comparing the past with the present. It was not till the 13th Convention, of 1797, that parochial reports were required to be annually made; previous to which we can only give the number of congregations and resident clergymen. At the first General Convention, held in Philadelphia, from September 27th, to October 7th, 1785, there were present from Pennsylvania 5 clerical and 13 lay-deputies. In 1792, there were in the diocese 13 organized congregations, and 14 resident clergymen; in 1795, there were 18 congregations and 19 clergymen; in 1799, 19 congregations and 15 clergymen; in 1801, 19 congregations and 16 clergymen; in 1804, 20 congregations and 16 clergymen; in 1808, 22 congregations and 19 clergymen; in 1811, 20 congregations and 21 clergymen. In 1813, measures were first adopted for creating an Episcopal fund, the amount then collected being $771 62. There were at that time in the diocese 24 congregations, and 22 clergymen; there began to be an increased attention to the concerns of the Church throughout the State; the "Society for the Advancement of Christianity" had been formed; most of the vacant churches were visited under its direction, and the happy effects are forcibly illustrated by the fact, that while in 1811 61 persons had been confirmed, and in 1812, 306, the bishop this year reported to the Convention that 581 persons had received that holy rite, of whom 259 were in the city of Philadelphia. The number of baptisms during the latter year was 505, and the communicants reported amounted to 919. In 1815, there were 25 congregations and 22 clergymen; 137 persons were confirmed in Philadelphia, the bishop having made no visits beyond its limits, in consequence of the unsettled state of the country during the war, except at Germantown, where 18 were confirmed. The number of baptisms reported was 541, and of communicants 1033. Thirty years had now passed since the organization of our communion in this diocese, and our next view of its progress will be twelve years later, when our present excellent diocesan was chosen the assistant of the venerable Bishop White in the Episcopate. He was consecrated in Christ Church in this city on the 25th of October, 1827, at which time the diocese numbered 68 congregations and 63 clergymen, with 2571 communicants reported. In 1834, there were 84 congregations, 69 clergymen, and 3455 communicants. At the present time, 1841, the diocese contains 112 congregations, 105 clergymen, and 7382 communicants.

In 1785, there were 3 Episcopal churches in the city of Philadelphia; in 1795, 4, St. Thomas' (African) being added; in 1809, 5; in 1816, 6; in 1821, 7; in 1823, 9; in 1827, 11; in 1829, 12; in 1834, 13; in 1837, 16; in 1839, 17; in 1840, 19; in 1841, 21. The present number of communicants in the various churches of the city and districts is, 4584.—*Banner of the Cross.*

CONVENTION OF THE EASTERN DIOCESE.

The diocesan convention assembled, according to appointment, in St. Paul's Church, Dedham, on Wednesday, Sept. 29th, at 9 o'clock, A. M. The bishop took the chair, and called the Convention to order. A respectable number of the clergy and lay delegates were present. The Rev. D. L. B. Goodwin was unanimously re-elected secretary, and the following gentlemen chosen members of the standing committee: Revs. Thomas M. Clark, N. B. Crocker, D. D., Alfred L. Baury, James Pratt, and John L. Watson, of the clergy; Messrs. E. A. Newton, S. T. Northam, E. S. Rand, and J. C. Merrill, of the laity. Trustees of the Episcopal fund: Messrs. W. D. Sohier, William Appleton, G. S. Wardwell, and Rev. Dr. Boyle; the latter gentleman to be secretary and treasurer. B. P. Richardson, Esq. was elected treasurer of the Easter collections.

The Convention then adjourned to attend divine service.

Prayers were read by the Rev. Samuel Cutler, the bishop reading the ante-communion service. A sermon was preached by the Rev. Henry W. Lee, from Isaiah xxx. 10: "Speak unto us smooth things." The sermon was plain and practical, and well adapted to the occasion and the times; and we hope to present it to our readers in our next paper. The bishop administered the holy communion, assisted by the Rev. Mr. Lee.

At the meeting of the convention in the afternoon, the bishop presented his annual Address, which was listened to with deep interest. It is an interesting and important document.

The proceedings of the convention was conducted with despatch, and great harmony prevailed; the attendance of the clergy was more numerous than usual.

Towards the close of the session the bishop left the chair, and the Rev. Mr. Edson was elected president.

In accordance with the desire expressed in the bishop's address, the convention appointed a committee, consisting of Rev. Messrs. A. H. Vinton, Pratt, and Howe, to call the attention of the several dioceses composing the Eastern Diocese to so much of the address as referred to the subject of affording him assistance in the Episcopate.

Service was held in the evening, when prayers were read by the Rev. Mr. Waterman, and a sermon preached by the Rev. Mr. Pratt, from Phil. i. 17: "I am set for the defence of the Gospel." The preacher ably considered the interesting inquiry how the Gospel can be best defended, and urged the plain preaching of the truth as it is in JESUS as the most effectual mode of "driving away from the Church all erroneous and strange doctrines contrary to GOD's word."

Services were held in the church on the evening preceding the convention; the Rev. James Pratt read prayers, and the Rev. T. M. Clark preached a sermon from the text, "Unto you, therefore, which believe, he is precious." 1 Pet. ii. 7.—*Christian Witness.*

Nearly four hundred and fifty dollars, besides articles of value, have been collected in this city, mostly from private individuals, and placed in the hands of the Rev. Dr. Killikelly, in aid of the Episcopal Church at Vincennes, Indiana.—*U. S. Gazette.*

We understand that the Rev. Henry Waterman, of St. James' Church, Woonsocket, has accepted a unanimous call to the rectorship of St. Stephen's Church, Providence, and is expected to enter upon the discharge of his duties on or before the first of November next.—*Ib.*

MARRIED,

In this city, on Tuesday morning, 12th inst., by the Rev. J. A. Spooner, Samuel Breck Bostwick, of Vermont, to Harriet R. daughter of Col. J. B. Wood, of this city.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS
FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 5, St. John's Church, *Brooklyn.*

Fourth Sunday in Advent, December 19, Christ Church, *New York.*

Second Sunday after Christmas, January 2, French Church du St. Esprit.

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, February 27, St. George's Church, *New York.*

Fifth Sunday in Lent, March 13, Zion Church.

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley, Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 691 Broadway
Cooke, Rev James W., 46 Cliff.
Cushing, Rev. John T., Theological Sem. Twentieth.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Trevett, Rev. Russell, Theological Sem, Twentieth.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston
Cutler, D D, Rev Benjamin C, 1 Sands street.
Henry, D. D. Rev. Caleb S. cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Patterson, Rev. Stephen.

Williamsburgh.

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

OCTOBER.

17. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-first Sunday after Trinity.

NOVEMBER.

1. All Saints' Day.
4. Thanksgiving Day; unless another day be appointed by the civil authority.
7. Twenty Second Sunday after Trinity.
14. Twenty Third Sunday after Trinity.
21. Twenty Fourth Sunday after Trinity. [The Collect, Epistle and Gospel for the 25th to be used.]
28. Advent Sunday.
30. St. Andrew the Apostle.

NOTICES.

☞ Rt. Rev. Bishop M'Ilvaine of Ohio, will preach in St Stephen's Church, on Sunday next, (to-morrow,) in the morning. Service at half past ten o'clock.
New York, Oct. 16, 1841.

☞ The Bishops of Missouri, Georgia, and Arkansas, will officiate in St Michael's Church, Bloomingdale, on Sunday, October 17th, at half past 10 o'clock, A. M., 3 o'clock, P. M., and half past 7 o'clock, P. M.
New York, Oct. 16, 1841.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The regular quarterly sermon will be preached in the Church in Vandewater street, next Sunday evening, by the Rt Rev. J. H. Hopkins, Bishop of Vermont.

The attendance of Episcopalians generally is respectfully requested, to aid in supporting this deeply interesting, and most important mission, at our own doors.

A CARD.

The Rev. J. B. Britton, Missionary at New Albany, Ind., not being able to call for all his circulars, requests that persons not called upon will leave any sums intended for him with Mr. Sparks, at the office of the Churchman.
New York, October 16, 1841.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday Evening next the 18th inst, at a half past 7 o'clock.

WM. A DUNCAN, *Recording Secretary.*
New York, October 16, 1841.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 29th ult., has received the following contributions, viz.

From Christ ch, Jacksonville, Florida, (a missionary station,) $6; St George's ch, Hempstead, L I, $12 50; St James' ch, Newtown, L I, monthly offerings for August, $14; Ascension ch, Frankfort, Ky, (a missionary station,) $8 43; a lady of Christ ch, Ballston Spa, N Y, per rector, $3; St Paul's ch, Franklin, Tennessee, (a missionary station) $6 37; Christ ch, Morristown, N Y, per Rev Mr Brayton, $5 47; "Ladies' Society" of Christ ch, Rye, N Y, per Rev P S Chauncey, rector, $20; St Peter's ch, Albany, N Y, $100; St John's ch, Delhi, N Y, $5; ——— ch, Evansville, Indiana, (a missionary station,) per Rev Mr Lamon, $5 50; St John's Sunday school, Baltimore, Maryland, per James Howard, $16; Savings of Mrs Elizabeth Pendleton, near Alexandria, D C, $5; St Peter's ch, Smyrna, Del, $0 89; St Ann's ch, Middleton, Del, $1; six members of St Thomas' ch, Berks county, Pa, per Thomas Conway, $14 50; Calvary ch, Rockdale, Pa, $12 50; Female Sewing Society of Christ ch, Brownville, Md, per J S Wakeman, $25; St Peter's ch, Chew's Landing, N J, per Rev H R Harold, $3 50; St Luke's ch, Marietta, Ohio, $3; St Paul's ch, St Louis, Mo, (a missionary station,) per Rev P R Minard, $25 42; Christ ch, Louisville, Ky, per B O Davis, treas, $41; Miss H A Marsh's class of Sunday scholars, Perth Amboy, N J, $0 50; ——— ch, Paris, Ky, per Rev F B Nash, $12 50 Total, $347 06.

J. D. WOLFE, Treasurer.
October 6, 1841.

JUBILEE COLLEGE.

The subscriber, in behalf of Bishop Chase, thankfully acknowledges the following sum, received in an anonymous communication, for the use of Jubilee College, $50.

JAMES F. DE PEYSTER,
New York, October 13, 1841. 49 South street.

KEMPER COLLEGE, MISSOURI.

The undersigned very gratefully acknowledges the receipt of the following additional sums in aid of the funds of the above named institution:

From Jacob Shatzell, by hands of his executrix, $60. From I D M* 5, from E H 1, "a friend" 1, M H and family 10 50, Mrs J 3, E W L 5, Mrs J F 5, P A M 5, Mrs J S 10, P C 10, R J V D 6, T L C 5, Mrs J W 2, J C 5, "a friend" 1, M U 3, Mrs J L 15, T C, (second donation same amount) 20, S T S 10, T B 1, Dr C 5, G B 5, Mrs I G C 25 and from Mrs C A H 20, both per Rev Dr Taylor. There were also found at Swords, Stanford & Co's, 5 from W B Esq. anonymous 2; and a note, the contents of which, though brief, spoke volumes for the cause: "for Kemper College, from an Episcopalian," with three bank notes of $100 each. God's blessing upon the donor! so long as Kemper College has such friends, its progress must be onward.

Oct 14 F. F. PEAKE.

* As the request was frequently made, that the initials only of the donor might appear in the acknowledgment, that mode has been adopted throughout, with the exception of the first.

TRINITY CHURCH, GALVESTON.

The Rev Mr Eaton thankfully acknowledges the receipt of the following contributions:

From Wm B Cooper, Esq, treasurer of St Ann's ch, Brooklyn, $158 61, being amount of collection in that Church at a missionary meeting on Sunday evening, 26th ult. R B Minturn, $50 Sands, Fox & Co, $50, John P Stag & Co, 20, J L Phipps & Co, 20. Rev Dr Potter, St Peter's, Albany, 40. D A Cushman 10, J W Dominick 10, Hamilton Fish 10, Benjamin Loder 10, J D Wolfe 8, Cash 5, W N Seymour 5, George Barclay 10, and from Mrs Van Ostrand, Brooklyn, towards a communion service 3. Total amount, $409 61.

Contributions to this object will be thankfully received by the Rev Mr Eaton, or at the office of the Foreign Committee, 281 Broadway.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Society:

From St George's ch, Schenectady, by the Rev W H Walter, rector, $5 50. St Peter's ch, Albany, Rev Dr Potter, rector, $10. Total, $15 50.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.
October 6, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Christ Church, Oswego, Rev J McCarty, $3 50. Female Episcopal Bible and Prayer Book and Tract Society, Charleston, for purchase of Tracts, $50. Total amount, $53 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.
New York, October 14, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From St James' ch, Pequa, Ohio, $5 25; J L Sawer, Harcourt Parish, Gambier, Ohio, 2 75; St Luke's ch, Marietta, 4; H P Smyth, Utica, Ohio, per Rev M Y C Wyng, 3—15. St John's Sunday school, Washington, per Jas Howard, Esq, Rec Agent, one half, 16 Through Edmund Wilcox, Esq, Rec Agent, Phila, savings of Mrs Anzenette Pendleton Howard, near Alexandria, D C, 5; St Peter's ch, Smyrna, Del, Africa, 1 37; St Ann's ch, Middleton, 2; Calvary ch, Rochdale, one half, 12 50; Female S school Gloria Dei ch, for Africa, per Rev J C Clay, 20; St Peter's ch, Chew's Landing, N J, Rev R H Harold, one half, 8 50—44 37. St Paul's ch, East Chester, after visit of Rev J H Hill, per Rev W R Bolton, 95. Trinity ch, New Rochelle, N Y, thro Rev Dr Coit, rector, 10. St Peter's ch, Peekskill, for Africa, 5 50, general, 8 50—14. Ladies' Miss'y Soc'y of St Matthew's ch, Bedford, N Y, for Africa, 35. St James' ch, Newtown, L I, "from a friend of foreign missions," by Rev G A Shelton, 50. Rev J T Brooke, Cincinnati, Ohio, Africa, 15, general, 25—40. St George's ch, Frederick, Va, by Rev Edward C McGuire, rector, 21 76. From a few ladies of Charleston, S C for education of a youth under Rev Dr Boone, China, 200. Through Jas Howard, Esq, Rec Agt, from Young Ladies' Miss'y Soc'y, Christ ch, Baltimore, for support of three boys at Cape Palmas, to be called Henry Johns, Frank Key, Ira Easter, 60; Christ ch, Baltimore, proceeds of a box of articles sent by Mrs Hill, of Athens, made by her pupils, for Greece, 40—100. Per Rev P Minard, rector, from St Paul's ch, St Louis, Mo, for Africa, 2. By Rev J F Hoff, rector, collection in Christ ch, Georgetown, D C, 92. By Rev W R Babcock, rector, Christ ch, Gardiner, Me, for the support of John V Gardiner, and pupils at African mission, 40; from a communicant at same ch, for a pupil at do, to be named A H Vinton, 10—50. From same ch, "a friend to foreign missions," 100. By the Rev John Payne, for Africa, as follows: St Paul's ch, Newburyport, 8 65; St John's ch, Portsmouth, 25 06; Christ ch, Andover, 17 10; do, from Mrs M Prenchard, for a pupil, Martha Prenchard, 20. St Michael's ch, Bristol, R I, collection, 34; Sunday school of do, for John Bristed, pupil at African mission, 10; Female Miss'y Soc, 20; monthly concert of prayer, 25; Infant sch, 2 50; Dr. Briggs, 2; Mrs Hannah Gibbs, 5; Mrs E Bourne, 1; Augustina and John H Felix, children in Cuba, 4; a gold ring from a young lady, 2 50; Mrs Julia Perry, for support of Thos F Fales, Africa, 20; Mrs Nancy Bradford Perry, for the support of a girl at the African mission, (N B Fales,) 20—146. From Mr Gilliat, Newport, for the support of a child for two years, beginning Sept 3, to be called Gray Gilliat, 40; collections of a deceased child, "to be used in promoting the glory of God," 1 25; collection in St Paul's ch, Pawtucket, R I, 9 02; do, towards the support of a girl, called Eliza Taft, 6; from Charles Taft, (a little boy,) 69 cts; Professor Greenleaf, of Cambridge, 5; St Paul's ch, Boston, 10; Rev Samuel Cutler, Boston, 10; coll, Trinity ch, Saco, 12 09; coll, St Stephen's ch, Portland, 43; Chester parish, Chestertown, Md, Sunday school, for support of Clement Jones, 200—373 86. St Peter's ch, Morristown, N J, ch offerings, 3 75. By Rev Dr Croswell, Trinity ch, New Haven, Conn, for Rev Mr Southgate's mission, 3; for Rev Mr Eaton's ch, Galveston, 1; for general purposes, 96; St John's ch, North Haven, offerings of ch, 1—101. Christ ch, Norwich, Conn, 5. Rev B Eaton, collections made by him on acct ch at Galveston, 41 52. S school St Paul's ch, Louisville, Ky, for the support of Wm Jackson, at Cape Palmas, thro Rev C H Page, 27 50. Union ch, St Albans, Vt, from ladies of the parish, one half, thro Rev W H Hart, rector, 8 St John's S school, Bellefon, Pa, per Rev Mr Natt, for Africa, 5. St Paul's ch, New Orleans, La, 31; family mite, from do, 18—49. St James' ch, Greenfield, Mass, per Rev Dr Strong, rector, 5. Rev E M P Wells, one half, being weekly offerings of his school, for Palestine, 200. On acct collections by Rev B Eaton, for ch at Galveston, 100. Severn ch, Ann Arundel co, Maryland, one half, 3. Coll at St Paul's ch, New York, after sermon by Bishop Kemper, one half, 89 11. Coll at St Thomas' ch, New York, at missionary meeting, 74 40. Total, 1971 27.

The following on account of the Mission to Athens, by Rev Mr Hill: At Winchester, Va, (a very rainy Sunday,) 26 35. From individuals of the Chapel at Middletown, Frederick co, Va, 7. Mrs Hite, of Belgrove, Frederick co, 5. Coll at Millwood parish, Clarke co, Va, as follows: coll at ch, 220; teachers and pupils of the Misses Nelson's Female Seminary, at Long Branch, Clarke co, for Mrs Hill's school, 35; for the children of Rosny, 5—260—of which there were in pledges 124, cash, 136. Coll at Staunton, Augusta co, after sermon, 36—of which, in pledges, 10—26. At Charlottesville, Albemarle co, Va, Rev W M Jackson, 5; Chas J Meriwether, Esq, 5; Dr. Thos W Meriwether, 10; Wm M Meriwether, Esq, 5; an unknown lady, 2—27—227 35. From Miss Harland, of Philadelphia, to print a useful book for pupils of Mrs Hill's school, 40. George T Fox, Esq, of New York, 50—317 35. Total receipts, 2288 62.

J. SMYTH ROGERS, Treasurer.
New York, Oct. 13, 1841.

CHURCH DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending Oct. 14, from the following individuals, viz.

Rev. S. Penny, jr., Providence, R. I, with remit; Whipple & Damrell, Boston; D V B Baldwin, P M, Newtown, Con, with remit; Rev Henry Gregory, Syracuse, with remit; Belknap & Hamersly, Hartford, Con; P M at South Danby; do at Worthington, Ohio; N C King, Norfolk, Va; Rev G D Gillespie, Le Roy, with remit; Rev N M Jones, Broad Creek, Md; D V B Baldwin, Newtown, Con; Charles Stimpson, Boston, 2 letters; P M at Alleghany, Pa, with remit; James Baker, Norfolk, Va; D Brunner, Baltimore; R S H George, Phil; D Hoyt, Rochester; P M at Wilmington, N C; Rev H Waterman, Woonsocket, R I, with remit; Rev Thomas Smith, Smithfield, Va, with remit; Rev S G Appleton, Avon.

Packages have been forwarded from the Depository during the fortnight ending Oct. 14, as follows:

To Rev Benj Eaton, care Geo Bull, Galveston, Texas, per schr Francis Ashby; to Rev G D Gillespie, Le Roy, sent to Stone, Wood & Starrs, 11 Cedar st; to A Baldwin & Rockwell, two packages sent to Robertson, Eaton & Co., 89 Pearl street; to Alexander McFarren, Detroit, Mich, 5 packages sent to Dayton & Saxton; to R S H George, Phil, per Harnden's express; to C Stimpson, Boston, per do; to Buckingham & Turner, for St Paul's S S, Mt Vernon, O, sent to Tweedy, Mosier & Co; to Rev Gordon Winslow, Annapolis, Md, per schr Noupareil; to Rev P T Babbit, Hudson, per steamer Columbia; to Rev W A Walter, Schenectady, care J M Woodward, Albany, per barge Inspector; to E Wiley, Savannah, Ga, per brig Augusta; to Joseph Gill, Richmond, Va, per schr Nassau; to Wm Rowland, Norfolk, Va, per schr J W Kempton; to David Hoyt, Rochester, sent to Collins, Keese & Co; to Charles Stimpson, Boston, per Harnden's express; to Rev S A Williams, Orange, N J, per Newark railroad; to S W Bullock, Catskill, per barge Ware; to Rev S G Litton, La Grange, Tenn, sent to Swords, Stanford & Co; to James B Dow, Boston, sent to M W Dodd; to Belknap & Hamersly, Hartford, Conn, per steamer Cleopatra; to L H Young, New Haven, Conn, per do; to A E Miller, Charleston, S C, per brig Lawrence; to C Foote, Bridgport, Conn, per steamer Nimrod.

REV. DR. WAINWRIGHT'S CLASS.

THE opening of the Rev. Dr. Wainwright's class of Young Ladies is unavoidably postponed to Monday, Oct. 25th, in consequence of his attendance on the business of the General Convention now in session.
Oct 16.

LONDON EDITION OF WEBSTER'S QUARTO DICTIONARY,

For Sale at this Office.
October 16—2t

ST. MARY'S HALL,
GREEN BANK, BURLINGTON, NEW JERSEY.

THIS Institution will commence its Winter Term on the 1st of November.
October 16. 4t

PALMER'S TREATISE ON THE CHURCH.
EDITED BY BISHOP WHITTINGHAM.

JUST published in two handsomely printed volumes, 8vo—A Treatise on the Church of Christ. Designed chiefly for the Use of Students in Theology. By the Rev. Wm. Palmer, of Worcester College, Oxford. With a Preface and Notes, by Rt. Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland.

D. APPLETON & CO.
Publishers, 200 Broadway,

Who will issue in a few days—The Early English Church, or Christian History of England, in Early British, Saxon and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Rt. Rev. Bishop Ives. 1 vol. 16mo., forming one of the "Devotional Library."
October 16.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.
October 16. tf

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

TERMS.—Boarding, &c., with tuition in the common English branches, together with Civil History, the Physical Sciences, Mathematics, English Grammar, Mental and Moral Science, Belle-lettres, &c., $100 per term of half a year, payable quarterly in advance.

Extra expenses of Music, Drawing, Painting, modern and ancient Languages, and Dancing, at the usual prices charged by Professors.

For particulars, see circulars, which may be had at the bookstores of Messrs. D Appleton & Co., No. 200 Broadway, and Mr. Robert Carter, Canal st., N. York.

The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
Oct. 16. 8t JULIA DE VEUVE.

SACRED MUSIC.

A GENTLEMAN who has had a long experience in teaching and conducting Sacred Music, *is* at liberty to make an engagement either in the city or country. Application may be made to Mr J A Sparks, office of the "Churchman," 111 Nassau st.

References entirely satisfactory will be given.
New York, Oct 9, 1841—4t

ORGAN MANUFACTORY,
Anthony Street, New York.

I BEG to call the attention of the Public to a beautiful Organ, just completed, now in the Fair of the American Institute, possessing the valuable application of Barrel movements, as well as the regular Finger keys. This instrument, by the simplest means, performs, in the most finished style, a great variety of music, including the psalm tunes and chants of the Episcopal Church, which has not been deemed, hitherto, practicable.

These instruments have been for many years in general use in the country churches throughout England, and there is no doubt that when the extraordinary advantages they possess, are more known, there will be a similar demand for them here, especially in remote places, where there are difficulties in procuring organists.

GEORGE JARDINE.
August 9—2t

ORGAN MANUFACTORY,
ANTHONY STREET, NEW YORK.

I HAVE great pleasure in laying the following before the Public:

"York, Pa., Sept. 20, 1841.

To George Jardine, Organ builder, New York.

Dear Sir,—The undersigned take pleasure in informing you that the new large Organ, which you have just erected in the German Reformed Church in this place, has given entire satisfaction.

In their opinion, the high reputation which you have hitherto borne as a skilful and experienced Organ builder, is fully sustained by it.

It is pronounced by those who are regarded as judges of instrumental music, a superior instrument.

Very respectfully,
Jno. Cares, Pastor,
Daniel Weaver, President,
Jacob Spangler, Secretary,
Killian Small, Organist,
Michael Bentz, Organist,
Jno. C. Barnity, Organist, Harrisburgh."

I cheerfully concur with the above recommendation, having tried the instrument, previous to its removal from this city. S. P. Taylor, Organist.

I am permitted also to refer to the Rev. Dr. Hawks, St. Thomas Hall, Flushing, and the Rev. C. B. Dana, Christ Church, Alexandria, D. C., for whose beautiful churches I have, within these few months, erected large Organs; and to a great number of clergymen and gentlemen, from whom I have most flattering testimonials for Organs supplied.

I continue to manufacture all descriptions of Organs, from the largest size to the smallest; and for country churches, where organists are difficult to be procured, I particularly recommend those of the Self-Playing kind, which, by the simplest mechanical means, perform psalmody and chants, in the first style of execution.

I beg to state, that possessing every means, convenient premises, employing none but first rate experienced workmen, added to my own practical knowledge, I am enabled to supply instruments of superior quality, and upon very favorable terms.

Oct 6—tf GEORGE JARDINE.

TO CLERGYMEN.

A FEW copies of the Complete Works of *John Howe* will be furnished *at a low price* by
JOHN P. HAVEN,
Publisher and Bookseller,
No. 199 Broadway,
☞ A few doors below St. Paul's Church.

Among the many recommendations of the work, which may be seen at the store, is the following from Bishop Whittingham:

"I do most heartily and cheerfully concur in expressing satisfaction at the publication of the works of John Howe—the golden-mouthed and spiritually-minded Howe—in an American edition; and in recommending their use to such as wish to hold communion with a high and holy intellect. As a non-conformist and a Calvinist, he held views which I deem erroneous; but rarely has error been so inoffensively presented as in the writings of this good man; and seldom do we find so little of error mingled with so large an amount of matter not only intrinsically good, but in the highest degree valuable and profitable.

W. R. WHITTINGHAM."

N. B. Any valuable books to be found in market may be had at this store. Oct. 9—2t

GENERAL PROTESTANT EPISCOPAL

SUNDAY SCHOOL UNION.

JUST PUBLISHED, A BOOK FOR BEGINNERS, or, A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Fine muslin, and Library bindings.

THE FESTIVALS AND FASTS OF THE CHURCH—*a series of Familiar Conversations between a* GODMOTHER *and* CHILD. *For the use of Young Persons.* 360 pp. 18mo. Fine muslin.

A CALENDAR OF SCRIPTURE LESSONS FOR THE YEAR 1842, FOR THE USE OF YOUNG PERSONS.

Orders may be addressed to
JOHN W. MITCHELL, *Treasurer.*
or DANIEL DANA, JR., *Agent,*
Oct. 2—3t *Church Depository, 28 Ann-street.*

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NEW HAVEN, CONNECTICUT.

THE Winter term of this School, will commence on the 1st of October.
New Haven, Sept. 25, 1841. 6t.

IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the bove. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author. Oct. 2.

A LADY, a communicant of the Church, accustomed to the management and instruction of children, wishes to engage as Governess in a private family; or as teacher of a Parochial or Select School. Salary is not her first object. Her references will prove satisfactoy. Address Bessy, (post paid,) office of the Churchmn, 111 Nassau street, New York city.
Oct 9—3t$

CHURCH AND PARLOR ORGANS, AND SERAPHINES.

THE subscriber begs leave to inform his friends and the public in general, that he has commenced manufacturing the above articles of the very best quality. Having been practically engaged in every branch of the business for upwards of 20 years, (for the last 9 with Mr. H. Erben of this city,) he flatters himself he can give perfect satisfaction to all who may favor him with their commands.

W. F. BERRY,
Manufactory 140 Fulton-street, New York

N. B. Instruments tuned and repaired, packed or removed, on the shortest notice, either in town or country. Oct. 2—4t$

PEW IN GRACE CHURCH FOR SALE.

THE square Pew No. 101, lined throughout and cushioned. It is offered for sale in consequence of the owner's having removed from the city. Possession may be had immediately. Apply to Samuel E. Lent, No. 28 Water street. Oct 6—tf

CHEAP BOOKS.
J. A. SPARKS HAS FOR SALE,
At the Office of the Churchman, 111 Nassau-street,

PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75
Bishop Hobart's Works. 3 vols.
Bishop Seabury's Sermons.
Waddington's Church History.
Tracts for the Times, in 3 vols. No. 90, pp. 84
Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order.
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's Prayers.
Jenks' Devotions.
Archbishop Secker on the Catechism
Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

MODERN THEOLOGICAL BOOKS.
TO CLERGYMEN, STUDENTS, &c. &c.
BARTLETT & WELFORD,
Booksellers and Importers, No. 229 Broadway,
Under the American Hotel,

HAVE a large assortment of the most important and valuable Episcopal Theological Books, at the lowest prices—including, among others, the following—

Bishop Beveridge's Works, 9 vols
Bingham's Origines and other Works, 9 vols
Dr Burton's Works, 5 vols
Burrows' Sermons, &c. 2 vls
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Burnet's History of the Reformation, 4 vols
Cardwell's Documentary Annals of the Church, 2 vols
Caves' Lives of the Apostles, Fathers, &c. 5 vols
Archdeacon Daubeny's Sermons, 3 vols
Douglas on Miracles, 1 vol
Fuller's Church History of Britain, 3 vols
Hall's Contemplations, 1 vol
Horberry's Works, 2 vols
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Do. Origines Britannicæ, 1 v
Archbishop Sharpe's Works, 5 vols
Shackford's Connections, 2 vols
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Strype's Annals and Memorials, 13 vols
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Clergyman's Companion, 1 v
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And a variety of other equally standard and valuable Works.

N. B. Catalogues furnished gratis on application.
October 2—tf

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Sept. 11—6t

POETRY.

From the Cathedral.

DISTANT CHURCH BELLS.

Up steeps reclining in the Autumnal calm,
The woodland nook retired, and quiet field,
Upon the tranquil noon
The Sunday chime is borne,

Rising and sinking on the silent air,
With many a dying fall most musical,
And fitful bird hard by,
Blending harmoniously.

The moon is looking on the sunny earth;
The little fleecy cloud stands still in heaven,
Making the blue expanse
More still and beautiful.

If aught there be upon this rude bad earth,
Which angels, from their happy spheres above,
Could lean and listen to,
It were those peaceful sounds.

There is unearthly balm upon the air,
And holier lights which are with Sunday born,
That man may lay aside
Himself, and be at rest.

The week day cares, like shackles, from us fall,
As from our Lord the clothings of the grave;
And we too seem with Him
To walk in endless morn.

Not that these musical wings would bear us up
On buoyant thoughts too high for sinful man,
But that they speak the best
Which earth hath left to give,—

Of better hopes, and prayers, and penitence,
Rising in incense on the sacred air
From many a woodland spire,
Or hill-embosomed tower;

That sadness and privation, and earth's loss
In the great sea of goodness are forgot,
And sense of stern decay
Is lost in sweet repose.

So deep are all things stamped with vanity,
So fading and so fleeting, and so frail,—
And we too, while we speak,
Dropping ourselves away,—

That envy and unkindness and revenge
In very pity for themselves might weep,
Coping with a poor spade,
With real sad unrest.

It may be that our hopes may be deceived,
And we found wanting; yet a little while
We 'gainst ourselves will hope,
And against hope rejoice.

For earth hath nothing else found worth our care,
And if we lose her all, we nothing lose,
So poor while it remained,
And so short-lived when gone!

But if we are beguiled by her false charms,
By her enthralling ways and prospects fair,
Her promises of good
The shadow of a shade

Fleeting behind to-morrow—on—and on—
If we by her vain impotence beguiled,
Lose our great being's end—
We are beguiled indeed!

LEAVING THE FIRST LOVE.

Our Saviour having commended the Ephesian Church for patience, for zeal against false prophets and heretics, adds to His commendation this reasonable complaint, "nevertheless, I have somewhat against thee, because thou hast left thy first love." The reflections that these words awaken are sad in the extreme. The Church, in which St. Paul once resided, and to which he addressed an epistle in which no censure occurs; the Church, over which Timothy exercised the office of a bishop; soon after this great Apostle had gone to his crown, and while his instructions were fresh in its remembrance, had left its "first love." Even while the beloved disciple dwelt in its midst, preached in its pulpits, and ministered at its altars; even while with trembling lips he exhorted members to "love one another;" it had declined in spirituality and piety. How frail and unstable is man! how little does he improve under the greatest opportunities! how soon his glory decays! "It is the man of God who is disobedient to the word of the Lord." He, whom God exalted from the sheepfold to the throne of Israel, becomes an adulterer and a murderer. Solomon, in all the glory of heaven-sent wisdom, bows down to idols, and becomes the slave of lust. Churches planted by Apostles themselves, in a few years after they had known the truth as it is in Jesus, leave their first love, and become withered branches in the living vine; they cease to bear fruit, and the Father taketh them away. The Church of Ephesus, at the time our Lord addressed to it the epistle in the Revelations, was not in a state of apostacy. Still there was found in it great zeal for apostolic order, and evangelical truths, and purity of living; it was decaying, however, in that which is better than faith, and knowledge, and zeal; it had left its "first love." It no longer loved Christ, as it had in the first days of its knowledge of His Gospel; and consequently there was no longer the same desire and effort to extend the glad tidings of salvation to those who had never heard them. It was still a decent, regular, orderly Church in externals; but the outward forms were losing the inward spirit; for no Church fails first in its outward observances: indeed, these continue long after it has only "a name to live." Now this is a state, into which national Churches, families, and individuals, are too apt to fall. We see congregations, for instance, slowly declining, after flourishing for a number of years. In such an one brotherly love fails between its members. The seasons of public worship are less numerous than formerly, and but little improved. The Sunday school is neglected, and dwindles away. Parochial plans for doing good, which once excited great interest, are almost disused. Outward decency remains, but it is the decency of death. And thus too with the individual. There was a time when for him "to live" was "Christ;" prayer, public and private, religious reading, and conversation with pious friends, made up his chiefest pleasures. But he has left his "first love." Jesus is still in his heart; but some created being has approached too near the Saviour's throne, and seems about to occupy it. The closet and the Church are dull places now; though he seeks them at the stated times. He does something for the cause of Christ; but he does it of necessity, to keep up appearances. Ah, is it strange that to such a disciple Jesus sends the message, "I have somewhat against thee, because thou hast left thy first love?" Brethren, does the description suit any of us, or does it not? If our hearts condemn us not, and if we have increased in love to Jesus; still, remembering the declination, the fatal declination, af the Church of Ephesus, it becometh us not to be "high minded, but to fear."

But the state of the Ephesian Church was not, at that time, desperate; and, therefore, our blessed Lord sets before them the means of restoration: "Remember, therefore, from whence thou art fallen; and repent, and do thy first works." The remembrance of privileges and blessings, which we have once enjoyed, and now forfeited, is often the instrument used by God to lead men to repentance and newness of life. Thus it was with the prodigal son. It was the image of his father's house abounding in comforts and delights, that gave him resolution to arise, and go to his father. Often the thought of better days comes over the apparently abandoned sinner; and as he looketh back upon the home of his childhood, the instructions and admonitions of his pious parents; as he remembereth the still evening hour, when he followed his mother's voice in prayer and praise; he takes the first step in his heavenward journey; humbled and convicted, for the first time, for long years, he bends his trembling knees, and in broken accents, pours out his soul to God. And it should seem, that the recalling of privileges and joys, would have a similar effect upon the decayed Church, or the fallen Christian. We think, if the Churches of Greece, or Italy, could have their attention drawn to their elder days, when Paul's voice was lifted up among them; when their faith was spoken of throughout the world, and they gave of their gold, and their silver, and their lands, in God's cause; that they would renounce their grovelling superstitions, and their dangerous additions to the true Catholic faith, and go back to the pure truths, simple observances, and noble piety of Apostolic times. We have sometimes thought, that even cruel Rome, the mother of abominations, "drunken with the blood of the saints" of the Most High, should rather be exhorted to remember whence she had fallen; than to be addressed in the language of stern denunciation, used and approved by some, who strive to catch the spirit, and adopt the views, of our great Reformers. At any rate, the Saviour (and He knows what is in man, and how he may be moved) thus strove to win back the Church of Ephesus to her best estate. And thus He strives now to win every declining Church, and private Christian, from that spiritual slumber, which is the beginning of eternal death. He says this day to all of us, who have left our first love, "*Remember from whence thou art fallen!*" And do we address one, any one, in whose life Job's lamentation is appropriate, "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head; and when, by his light, I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle, when the Almighty was yet with me:" do we address any Christian, whose soul is now cold, dull, dark, and destitute of a cheering sense of God's presence? We say to you, in our dear Lord's own words, "Remember from whence thou art fallen!" If you truly lament your present wretched condition; if you honestly acknowledge to yourself, that you have declined in love, and faith, and zeal; and if you earnestly wish to go back to Christ, and to have Christ formed anew in your soul; the first thing which you should do, is to recall your former blessed state. Go into your chamber; shut out the cares, the griefs, the joys, the hopes, the fears, the friendships, the enmities of earth; and summon up before you those blessed hours, when first you knew the Lord. Then you were agonized at the thought of your innumerable sins against the good God; you were melted with gratitude at the thought of the love of Jesus, which led Him to die for you; you loved God above all things; and it was your meat and drink to do His will. Your first waking thoughts were of God; and in communion with him your last moments of consciousness were always passed. To grow in grace yourself, to bring all the impenitent about you to Christ, and to prepare for heaven, were the great objects of your life; and when you thought of death, you thought of it as the admission to the presence of Him who loved you, and gave Himself for you. And now, how are you fallen! Sin troubles you not; the love of Christ moves you not; you are cold and careless in prayer, and a mere formalist in all duties. To have the good things of life, and the favor of earthly friends, is your chief aim. You never now warn the careless, for you are fast becoming careless yourselves. You think of death; but you have forgotten that it leads to Jesus, and you shrink from it as terrible. Oh, my friend, remember *from whence thou art fallen; and repent, and do thy first work.* Retrace the painful, but profitable, step of repentance. Humble yourselves in prayer, until God lifts up the light of his countenance upon you, through faith in the Cross. Jesus Christ is the same now, as he was in the hour of your conversion; and he would not call upon you to return to Him, were He not ready, yea, longing to return to you.

But, lest the remembrance of what they had been should have no effect upon the members of the declining Church of Ephesus, the Saviour adds to His exhortation, this fearful threatening—"I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." By these words is meant, I will take from thee the blessed light of the Gospel. A punishment more terrible cannot be imagined. It is thus described, in the words of one of the old Prophets: "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst of water, but of hearing the word of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro, to seek the word of the Lord, and shall not find it." Picture to yourselves our own fair land visited with such a doom; the Bible destroyed; our Churches overthrown; no voice heard to tell the guilty of an all-sufficient Saviour. No hope glimmers in the sick room, or in the sepulchre. Animosity and idolatry will break like a flood upon us; and the very name of Christianity be lost. What doom can be more terrible than this! Come fire, come famine, come sword, come plague; Lord, chastise us in any manner thou pleasest! Only leave us the blessed light of thy everlasting Gospel!

The punishment threatened in the text was fearfully executed upon the Ephesian Church. The once famous city of Ephesus is now an inconsiderable village, inhabited by herdmen and husbandmen. Ruined cottages stand amid the stately ruins of by-gone days. Only one of the churches remain; and that is converted into a Turkish mosque. The religion of Christ is almost forgotten in the city, that echoed with the preaching of Paul, and John, and Timothy. The denunciation has been fulfilled, that their candlestick should be removed out of its place. From this sad fact our Church and individual believers may learn a useful lesson. The heads of the Church planted in this land may learn, that if she leaves her first love, neglects her duty to the benighted world, and becomes cold, and careless, and proud, and worldly-minded, the light of the Gospel will be removed from her. No service, however beautiful; no creed and articles, however sound; no ministry, however apostolic in its commission, can perpetuate a Church that ceases to love Christ. The promises of perpetuity and glory are made to the Church at large; not to any one branch of it in particular. The Church Catholic shall continue till the end of time, although the Church in the United States may perish, even as the Church of Ephesus. Let us, then, as a body, be fearful rather than boastful. If God spared not the earliest branches of His vine, when they became barren and unprofitable, "take heed also lest He spare not thee!" No ministers of vengeance, like those which conducted the Asiatic Churches, seem hovering about us; but God never looks for agents to do His work: and our candlestick will at once be removed out of its place, if ever the word goes forth concerning us, "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof."

And the same remark may be applied to individual Christians. God predestinates the body of believers to everlasting glory; but He nowhere in Scripture says that He predestinates any individuals to be persevering believers. The Church, as such, shall attain to glory, but not all its members. Twelve thrones were solemnly promised to the twelve apostles; yet Judas, one of them, lost his apostleship, and his place was supplied by Matthias. There are two sorts of branches growing upon one vine. These bearing fruit, will flourish in eternity. These bearing not fruit will be cut off and burned. Let not the Christian who has left his first love, deceive himself with the notion that, because he was once in Christ, therefore he can never be sent from Him. There is no such doctrine to be found in the Bible, whatever may be set forth in popular human systems. St. Paul told the Ephesians that they should be presented "holy, unblamable, and unreprovable," in the sight of Christ, if they continued in the faith grounded and settled, and were not moved away from the hope of the Gospel. And it is only upon the same condition that any one shall enter into glory. If, therefore, any lukewarm and falling Christian be consoling himself with the thought that he cannot finally fall, and so put off the return to his first love, we exhort him to be often among the desolation of the seven Churches. He may learn a lesson there, which will bring down the high thought. God, my friend, can do without you; your throne will be given to some Matthias, raised in your stead. Remember, therefore, from whence thou art fallen; repent and do thy first work; else, the little light that remaineth in thee shall be extinguished, and the blackness of darkness shall be thy everlasting portion.—*Rev. B. D. Winslow.*

From "Conversations with Cousin Rachel," Part III.

[Copied from the Englishman's Magazine]

HISTORY OF AMBROSE HERNE.

(*Concluded.*)

Yet harder trials than those of the days of persecution were now to come upon Ambrose: they came from an unexpected source, from his own master. Sir Francis had returned other than he went. In his wandering life he had taken up idle, dissipated habits; and when he came home, he led a life of rioting and wastefulness. Those long-deserted walls of the old manor-house echoed with sounds of clamor and profaneness, sadder to Ambrose than their former silence and solitariness. He did not feel tempted to join in such mirth, as many of his fellow-servants did; it gave him too much pain. He did not feel inclined to change his long-established habits; but he found himself oppressed and confused by evil example where he expected good. He found it difficult to reconcile duty and obedience to his master with steadfast resistance to evil. Still he persevered. He said nothing about his difficulties—*nothing*, except to Mr. Vincent; and even to him, but little of that which concerned others than himself, but went on steadily and sadly.

It was the Whitsuntide following the year of the king's restoration, when, on an evening bright as that on which he first met with Mr. Vincent, Ambrose went alone to the same flower-border, where the rosebud had once recalled so many thoughts to his mind. He came there in a sorrowful mood, though of a different kind from that which had formerly possessed him. He had just risen from a scene of riotous festivity, in which his master's tenants and servants were indulging,—alas! to celebrate the holy festival! Ralph was amongst them, and Simon—yes, Simon having once been persuaded to join in mirth, which he had formerly condemned in its most innocent form, had not known where to stop; and no longer supported by the praise of strictness, he plunged headlong into sinful pleasures.

Ambrose had left them, pursued, as usual, by mockery, and the reproach of hypocrisy. He came to his favorite garden-terrace, where, at his leisure hours, he was accustomed to work at getting it into order, clearing away the bushes from below, and cultivating the flowers with care. He was sadly and thoughtfully busied at his work, when Mr. Vincent joined him. He had heard the sound of riot as he passed near the Hall, and he asked no questions of Ambrose; nor did Ambrose say why he was there alone, or why he was sorrowful. Mr. Vincent knew but too well. But Ambrose did not know the sorrowful news which Mr. Vincent had to announce to him. The aged rector of Marstone was lately dead; and Sir Francis, in order to rid himself of the watchful eye from which he shrunk, had given the living to a young clergyman, who was coming at once to reside here, and to fill Mr. Vincent's place.

When Ambrose heard that Mr. Vincent was going to leave Marstone, the tears came into his eyes. Then he said, earnestly, "May I go with you, sir? I can maintain myself by my labor, and I might serve you too." "If you ask to go with me, Ambrose," said Mr. Vincent, "I cannot refuse you. But if you ask me what you should do, I should give you a different answer."

"I will ask you, sir," said Ambrose, after a short silence, "what would you have me do?"

"I would have you remain here," answered his minister. "Do not think I have decided lightly on advising you to remain in a scene of trial and of temptation. I have thought anxiously and deeply for you. I can but tell you the desire which is earnest in my mind. I can trust you in this post of difficulty; I would not have you leave it. I would have you remain here, to bear the silent witness of example against that which passes here. Only persevere as you have hitherto done. You know not of what good you may be the instrument; you know not whom you may influence. It is not for you to look forward, or to count on doing great things; but go on steadily. 'In quietness and in confidence shall be your strength.' If ever the trial becomes too great—if your heart faints with weariness, or if temptation presses too hard,—then come to me. I need not promise you a welcome. But, Ambrose, if you can, I wish you to remain near your master; I must leave him."

"I will do whatever you bid me," Ambrose answered, with his eyes sadly fixed on the ground. "Only, sir," he added, raising them towards Mr. Vincent, "do not forget to pray for your poor Ambrose, when you are gone away."

Just then the bell began to call to the evening service, and its sound came to both of them with comfort and encouragement. To Ambrose it was the voice of his Mother—of the Mother who would never forsake him: he could not now sink back into despondency. To the clergyman it spoke of his high and holy duties. He went down to the church followed by Ambrose; and when they parted, after the service, each spoke in a more cheerful tone than they had done in the garden.

Ambrose obeyed his minister, and stayed. It was long before he could see what good was done by his staying; yet by degrees some little ground was gained. He had less mockery to endure; for, in spite of themselves, his fellow servants learnt to respect him. He felt that he had some hold upon Ralph, and that though he was now but too wild, without his influence he would be wilder still. But the time came at last, which showed the importance of his stay. Sir Francis fell dangerously ill; and, in his illness, could bear no attendance but that of the faithful servant, who had never copied the example of his evil ways; he could not bear to see any of the companions of his excesses. Ambrose was with him day and night; and sometimes, during those long and anxious watchings, he could breathe a few words in his master's ear, which brought back the pure and happy thoughts of early years—a few words of the Church-service, or a verse of a psalm, which he had once learned from his mother. After a time, Ambrose gained his consent to that which he had at first vehemently refused, the attendance of a clergyman. By degress his illness abated, and he was able to form more deliberate purposes of repentance; but whilst the strength of Sir Francis was gradually restored, that of Ambrose was fast failing. He had caught the fever from his master, and by a strong effort and the fervor of mind which upheld his body, he had still kept his place by his master's bedside; but as the motive for exertion lessened, he gave way, and at last resigned himself to lie down on a sick bed. With a calm and cheerful spirit, he lay down there when he felt that his work was done; and in spite of all the care and solicitude bestowed by those around him, he felt a deep conviction that he should not rise from it again. Mr. Vincent heard of his illness, and came to see him. He found Marstone Hall changed since he left it; all was quiet there now. Sir Francis received him with the humility and contrition of a sincere penitent; and after an interview with him, Mr. Vincent was conducted to the sick bed of Ambrose. He was welcomed by a smile of deep happiness. Ambrose seized his hand, and kissed it. First, he thanked him earnestly for bidding him stay at Marstone, and then, as earnestly, for coming to see him in his sickness. He spoke with ardent gratitude of his master's kindness and care for him; then, being rather exhausted by speaking, he lay still, silently looking at Mr. Vincent. The minister of the parish readily consented that Ambrose's earliest friend should attend him in his sickness, should read and pray by his bedside, and administer to him the holy communion. It was a peaceful decline. He said little; but listened, with glistening eyes and ardent looks of fixed attention, to every word that came from Mr. Vincent's lips, whilst his clasped hands showed how fervently he joined in the prayers that were offered up. So day passed after day, till he became too weak to hear more than a few words at a time, or to take much notice of any sound but that of Mr. Vincent's voice, or the church-bells, when they called to morning and evening service. One summer evening, when the service was ended, and Mr. Vincent returned from attending it, he found the room where Ambrose lay more still than usual. The flowers which were, by order of Sir Francis, daily brought to him from his favorite terrace, lay unnoticed on his bed. He did not raise his eyes at the sound of Mr. Vincent's voice. The minister knelt down, and read the prayer for the departing; and when he arose, and pressed the hand which no longer returned his pressure, he knew that the spirit had fled. Sir Francis mourned for his faithful servant, whilst he mourned for his own errors; and Ralph, who had waited tenderly on his cousin during his illness, took to heart the lesson of his death. He occupied Marstone Farm when Simon left it; (as he did, not long after;) and amongst the few to whom Ambrose was known, he was not soon forgotten. The green mound in the churchyard which marked his grave was not unnoticed, and roses from the garden-terrace were sometimes to be seen there. And so ended a life, of which quietness and confidence were the strength.

"He could not trust his melting soul
But in his Maker's sight."

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Sept. 23, 1841.—tf.

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Benjamin T. Onderdonk,
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New York, June 14, 1841.

Sept. 25—tf

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